THE RESIGNED & RESOLVED CHRISTIAN AND FAITHFUL & UNDAUNTED ROYALIST.

4° Rawl C 339

In two Plaine Farevvell-Sermons, & a Loyal Farevvell-Visitation-Speech. Both deliver'd amidst the Lamentable Confusions occasioned by the Late FORREIGN INVASION & HOME-DEFECTION of his Majesties Subjects in England.

By DENIS GRANVILLE *D. D. Deane & Archdeacon of Durham, (nouv in Exile) Chaplaine in Ordinary to his Majestie.*

Whereunto are added Certaine Letters to his Relations & Freinds in England shewing the Reasons and manner of his withdrawing out of the Kingdom.

VIZ

A LETTER TO HIS BROTHER THE EARLE OF BATHE.
A LETTER TO HIS BISHOP THE BISHOP OF DURHAM.
A LETTER TO HIS BRETHREN THE PREBENDARIES.
A LETTER TO THE CLERGY OF HIS ARCHDEACONRY.
A LETTER TO HIS CURATS, AT EASINGTON ET SEDGEFEILD.

Printed at Roüen by WILLIAM MACHUEL, ruë S. Lo, neare the Palace for JOHN BAPTISTE BESONGNE, ruë Escuyer, at the Royall sun, and are to be sold by AUGUSTIN BESONGNE in the Great Hall of the Palace at Paris.

In the yeare of our Lord God M. DC. LXXXIX.

BIBLIOTHECA ROYALE

TO THE READER.

THE Subject-matter of these ensuing sheets, concerning Christian Resolution, & Humble Submission to the will of God, in times of distresse, (according to the example of the holy Patriach Jacob) & Hearty subjection to the King, according to the Doctrine of the Church of England, & our many Indispensable tyes of Conscience, will, with all those few who truly *Feare God & Honour the King*, sufficiently apologize, I hope, for the publication of them, in a Juncture, & an Age, advanced to the highest contempt & defiance both of Loyalty and Religion.

That Incensed God, who hath for our manifold provocations, and more particularly (wee have reason to believe) for our Carnall Confidence in the Arme of Flesh, & Disobedience to Gods Vice-Gerent, powred out the vialls of his wrath on three Kingdoms, is not like to be appeased, without the serious practice of the contrary Graces, in a manner, as Universall, and generall, as hath been our late notorious Defection towards the King, by an abhorr'd & detestable Violation of the many sacred, & often repeated Oaths, whereby all subjects were obliged to support his Crowne & Dignity.

Such is my sense of what is past, & Dread of Allmighty Gods future Indignation, when I consider that I am (how weak and unworthy soever) advanced to a publick station in the Church of England, that I cannot satisfy my selfe, with mourning in secret, but conceive it my indispensable duty to proclame (after such a Stupendious Revolution) as soon, & as well, as I am able, to all persons in the Kingdom, my unfeigned Resolution to adhere to my Soveraigne, in his distresse; least I may, by silence, contribute to the increase of that dangerous Lethargy, which hath seized on the People of England, who, by Resisting, & at length Deserting, their Prince, have Apostatized from their Religion.

I have helped, posibly, as litle as any-one of my Brethren, or fellow-subjects, in the Nation, to the first growth of this disease, having for six & twentie years together openned my mouth widely, on Topicks, which would have prevented (had they met vvith due regard) our present misery: & for the truth whereof, I appeale to the whole Jurisdiction whereto I have long related.

But however I cannot think my-selfe perfectly disengaged to joyn in attempting the Cure, or, at least, to help on vvhat is, God bee thanked, in some sort begun, & vvhereto the contradictory, & preposterous, proceedings of the Kings enimies have asisted; I mean to the oppenning the eyes of thousands in England, to see already the madness of their Change, & the Errors of their late method to redresse Grievances; by labouring to bring their Soveraigne to Termes (all that vvas aimed at, I do in Charity beleive, by the Church of Englands fallen sons) and to deliver the Nation from Domestick Evills by calling for Forreigne Asistance. §. The number of souls committed to my charge, in the Cathedrall, in my Archdeaconry, & in the Peculiar Jurisdiction depending on the Church of Durham, are too many, & too considerable, to be forgotten, or neglected by me, now, incapacitated othervvise to Preach to them.

Therefore in this low Ebb of Loyalty, vvhen Instances of firme fidelity to ones Prince are so rare, the Dean of Durham, it is hoped, vvill be pardonned, if he sets so much value on his ovvn Example, as to make use of it, as vvell as his vvords & vvritings, tovvards the Extricating the People, vvith vvhose soules hee hath been Intrusted, out of the Labyrinth vvhereinto they are Run, by Non-Compliance vvith their Lavvfull & Gratious Soveraigne, & ready Concurrence vvith a Forreign Usurper, or, at least, tovvards the Hindring them from Running farther yet into it, & remaining stupidly in so sinfull and deplorable a state & condition.

This induces me to vvish, that I could bring the last vvords, I spoke to the Clergy & Ecclesiastick Officiers of my Archdeaconry, & to the Members of the Cathedrall and Citty of Durham (contained in the ensuing Discourses) to the vievv and consideration of the vvhole County & Dioceese, that those, vvho vvere absent vvhen I utterd them, may, as vvell as those present, partake of my poor zeale and endeavours for their spirituall Advantage; vvhich is all the Returne, I can at present make, for the temporall Benefits I have reaped in that country, during

my

my injoyment of ſundry conſiderable Preferments among them.

If ſuch Communication of my Papers cannot be ſo ſoon, & ſo ſucceſſefully, effected, as I would, by reaſon all Intercourſe betwixt the Kingdom of England, & this wherein I reſide, is ſtop'd, I am willing, in the meane while, to let the world ſee, that I am not Idle, or Unconcerned, but do all that in me lyes, towards this honeſt End, whereby if no profit accrews to them, or others, I ſhall eaſe my mind &, deliver my ſoule.

If any are pleaſed to cenſure, contemn, or reject my writings, becauſe they find nothing in them Learned, or Elaborate, or (where of the Age is over-fond) Controverſial, I deſire them to conſider, that Polemik Learning & Divinity, are things I never did, nor ſhall pretend to. And that in the month of November, 88. when I ſpake to the Clergy, & in the firſt week of December following, when I preached in the Abby, at Durham (as ill as things did portend) I little dreamt, that my Soveraigne, or ſelfe, ſhould be put under an unavoidable neceſſity to fly in to an other Kingdome; or that I ſhould be obliged to make uſe of ſuch meanes, & methods to Evidence my ſincerity in my Religion (the firſt thing I ſhould ſtrive to Evince to all thoſe to whoſe ſpiritual Aſſiſtance I adminiſter) otherwiſe more Regard would had been had to the Penning & Compoſure.

But ſince I am reduced to ſuch hard circumſtances (whereto, in conformity to my own Doctrine I Heartily ſubmit) & that the enſuing Diſcourſes, how ſleight ſoever & little worth, in themſelves, are abundantly ſufficient to demonſtrate, that both my Religion & Loyalty are not of the New Cutt, but of the old Royall ſtamp, & carry whith them, I truſt, the true Touch of the Tower, Providence invites me to expoſe them to publick view, being ambitious of nothing in the world more, than to approve my ſelfe (in this Day of Rebuke) to my Soveraigne, & his rigth Loyal ſubjects, for one who thinks that hee obliged to be as Faithfull to a Roman-Catholick, as a Proteſtant, Prince, & as true to him in Adverſity, as Proſperity.

As far any Cenſures of vanity ariſing from my Title-Page, as if I did there ſet forth my ſelfe à Patterne of humility & Loyalty, they ought not to ſway with me ſo farre, as to ſtop me, in my Endeavours to be ſo, or to perſwade others to become ſuch, ſince thereto

Heaven,

Heaven, at this tyme, loudly summons all the Nation.

This I can truly say, without Pride or Boasting, that I have labour'd to practise, what I have preached to others, & that I was never more, than at this very instant, aspiring towards those Excellent (but rare) vertues mentionned in the following discourses, which I commend to Gods Blessing, & the Candid Readers Charity; desiring all persons in England, who have labour'd, either by Kind Invitations, or Threats of deprivation to prevaile with me, to returne, & submit to the new Government; to receive this as my finall Answer.

TO WIT.

If I be DEPRIVED, I am DEPRIVED; or to approach a little neaver to the Phrase of Good Father Jacob: *IF I BE BEREAVED (OF MY PREFERMENT,) I AM BEREAVED.*

D. G.

From my study in Roüen Nov. 15. 1689.

ADVERTISEMENT.

THE Authour having been necessitated, for the discharge of his Conscience and his own Justification, hastily to print these pieces (as before mention'd) in a Forreign Country, where the Printer did not understand the language, and was very little acquainted with the character all persons must understand, that it was not possible to avoid a multitude of faults, in the Orthography & Pointing, as wel as sundry rules observed by Printers in England: tho, possibly, upon perusall they wil finde the Errours so inconsiderable, & little hindring the sense, that they will rather wonder (as doth the Authour) how the Printer should, all things consideted, so well succeed in his Undertaking.

ERRATA.

SERMONS.

PAGE 1. Line 2. *requisire* for *requisite*. p. 2. l. 14. *cut* for *out*. p. 4. l. 5. *Hovever* for *Hovvever*. l. 21. *libetis* for *liberis*. l. 22 *Engliſt* for *English*. l. 26. *periſch* for *perish*. p. 5. l. 5. *theve* for *there* l. 36. *expreſſion* for *expreßion*. l. 37. *pieus* for *pious*. p. 6. l. penult. *knavv* for *gnavv*. p. 7. l. 19. *effects* for *effects*. p. 8. l. 21. *botomo* for *botomme*. p. 9. l. 11. *Saviour* for *Saviour*. p. 11. l. 27. *neceßatily* for *neceßarily*. p. 13. l. 5. *familiarily* for *familiarity*. l. 16. *men* for *men*. p. 15. l. ult. *vvheredame* for *vvhoredame*. p. 19. l. 9. *ſvvee* for *ſvveet*. p. 26. l. 30. *armed* for *aimed*.

VISITATION-SPEECH.

PAge 8. Line 7. *that repetition* for *that that repetition*. p. 11. l. 27. *Stateholder* for *Stadthouder*. p. 13. l. 10. *danger* for *dangers*. l. ult. *princs* for *prince*. p. 14. l. 7. *nee* for *vvt*. l. 18. *ſecond remaining* for *ſecond & remaining*. p. 16. l. 5. *dot* for *doth*. l. 17. *Conſcience. Exceß* for *Conſcience & Eceß*. p. 17. l. 22. *Incroacment* for *Incrochment*. p. 18. l. ult. *dvvels* for *dvvels*. p. 19. l. 2. *Horrid vices, are uſually* for *Horrid vices! uſually*. p. 21. l. 20. *Cerent* for *Count*. p. 22. l. 29. *vvhich among* for *among*. p. 23. l. 12. *hardhearted. Ievves* for *hard-hearted Ievves*.

LETTERS.

IN the Advertisement. Page 1. Line 26. *are together* for *together*. p. 2. l. 27. *on all times* for *in all places*. p. 3. l. 2. *n* 88. for *in* 88. l. 3. *it* for *ii*. The Date, to wit: *Rouen Nov.* 27. 1689. wanting in the conclusion.

TO THE EARLE OF BATHE.

PAGE 3. l. 2. 700 for 700 *lib. ster.* p. 4. l. 15. *thd* for *the*. l. 16. *enstere* for *entred*. p. 5. l. 34. *right. So* for *right, & so*. p. 6. l. 4. *vvith in* for *vvith his Grace in* l. 32. *hevve* for *have*. p. 10. l. 34. 40. for 40. *lib. ster.* l. 35. 40. for 40. *sh*. p. 29. l. 5. *gs* for *it*.

TO THE BISHOP OF DURHAM &c.

PAGE 2. l. 18. *vvhith* for *vvith*. p. 6. l. 16. *vvas* for *vvere*. p. 14. l. 16. *tovvn had* for *tovvn that had*. l. 29. *so* for *to*. p. 31. l. 3. *risdiction* for *Iurisdiction*. p. 43. l. 1. *forgoing pag.* 38. for *foregoing letter pag.* 38. l. 12. *hey* for *they*. p. 46. marginal note. l. 3. *Dyan's* for *Dian's*. l. 18. *the* for *he*. The smaller faults vvith may occur they Reader may easily correct in reading.

FINIS.

TO THE QUEEN OF ENGLAND:

MAY IT PLEASE YOUR MAJESTY.

ALLMIGHTY GOD having enabled mee, by his grace, to resist those temptations which have overcome the greatest number of the members of my own Church and Country, and being now incapacitated here a broad to render my Sovetaigne, and your Majesty better service than to owne your Righteous Cause, I think my selfe obliged to give the world a more than ordinary Testimony of my sincere Loyalty and Resolution, in all times and Changes, to adhere unalterably to the Crowne. Having therefore allready sacrificed my Revenue by quitting the Nation rather than submit to the Vsurpation, and exposed my selfe to Censure and Obloquy in that part of England wherein I have Lived, by Refusing to Head, or Ioine with those my dependants there, Ecclesiasticall and Secular, who heve departed from their Allegiance, I know of no better and more Convincing Instance yet remaining to bee given by mee of my stedfastnes to stick to, and serve, the Royall familie, than to proclame that I dare speake truth here a broad from the Presse as well as from the Pulpit at home, tho every one must fore-know that such an honest Boldnes will unavoidably render mee uncapable of the favour and good opinion of all those persons, in the Nation (High and Low Spirituall and Temporal) who have Shipwrackt their Faith and Consciences by ceasing to yeild (after often swearing) Allegiance and Fidelity to their Soveraigne. And it is easy to fore-see, that the Printing these, and some other Papers, at this time, in mine owvn name, will thus render mee obnoxious (as I am Contented to bee) to all those Builders, who imploy themselves in Erecting a New Monarchy and Church in England. But the Aspersions of them that forsake their Religion, as far as they desert their Lavvfull Liege Lord, (as I hope the followving sheets will evidence) vvill bee no intolerable Load to mee, who desire no greater Honour and sa-

ſatisfaction, than to share with my King, Queen, and hope-full young Prince, in their Misfortunes, and thereby to demonſtrate that my poor diſtreſsed Mother, in the greateſt and moſt generall defection (as this ſeemes to be) that ever was among any King of Englands ſubjects, will never want ſome to bear teſtimony to the truth of her Doctrine: who, according to the Example of Chriſt and his Apoſtles, doth maintaine the practice of Allegiance, and intire ſubmiſſion and ſubjection to all Lawfull ſupreme powers, deputed by God as his Vice-Gerents to Governe the world. How great a contradiction hereof ſoever, the laſt years tranſactions in England have proved (which hath given the greateſt wound that was ever yet given to our Church) the Doctrine of Non-reſiſtance Remaines on ſuch authentick Record in the Church of Englands Printed Homilies againſt Rebellion (which I have in ſome ſort Epitomiſed in the concluſion of my diſcourſe) that your Majeſty, as well as the King, will, I hope, bee pleaſed to continue your Charitie to our Eccleſiaſtick Conſtitution, with liberty to its members to Exerciſe their Religion, and thinke no worſe of the Parent for the diſobedience of the Children, but render that Juſtice to the Church of England, which is due to all Churches, to wit, to bee Judged by her Doctrine, Diſcipline, and Order (which I am ſure never did carry along with them any Rebellion) and not by the practice or Converſation of its Members. Whereby if the whole Chriſtian Church was to bee Judged it would, in many things, appeare more vile then ſome parts of the world overrun with Turciſme and Paganiſme.

Offering to God my moſt fervent devotions for the preſervation and Reſtoration of the King, the Life and Happineſe of the Prince, and (out of Gratitude to Heaven) in a moſt particular manner for your Majeſty, who have been Inſtrumentall to the Greateſt bleſſing which hath been theſe many yeares conferred on the Kingdom, in bearing and bringing forth an Heir male for the ſupport of the Monarchy, I do, with all humility, implore yours, together with his Majeſties Patronage, as well as beg Pardon for this Preſumption, and with the moſt profound reſpect imaginable ſubſcribe my ſelfe

YOUR MAJESTIES.

MOST DUTIFULL

&

EVER FAITHFUL

SERVANT & SUBIECT

DENIS GRANVILLE.

A

DISCOURSE

CONCERNING

CHRISTIAN RESIGNATION AND RESOLUTION.

WITH SOME LOYALL REFLECTIONS

ON THE

DUTCH INVASION.

Preached in the Cathedrall Church of Durham on the 1. Wensday in Advent, & the sunday following, being the 5. & 9. of December 1688.

By DENIS GRANVILLE D. D. *Deane & Archdeacon of Durham, (now in Exile) Chaplaine in Ordinary to his Majestie.*

DISCOURSE

TWO SERMONS CONCERNING CHRISTIAN RESOLUTION

And Humble Submission to the VVill of God in Tymes of Distresse, on the Holy Patriarch Iacobs Farevvell VVords to his sons at Parting.

IF I BE BEREAVED OF MY CHILDREN, I AM BEREAVED. Gen. ch. 43. v. 14.

FOR the better Understanding of the Story it Will be requisite to reade the precedent Words from the 11. verse to the text. v. 11. *If it must be so nowe, do this, take of the best fruites of the Land, in your Vessels, and carry downe the man a Present, a little balme, a little honey, spices, & mirrhe nuts & almonds.* v. 12. *And take double money in your hands: and the money which woas brought againe in the mouth of your sacks, carry it againe in your hand;*

peradventure it was an Overſight. ℣. 13. *Take alſo your Brother, and ariſe go againe unto the man.* ℣. 14. *And God Almighty give you Mercy before the Man, that hee may ſend awway your other Brother & Benjamin: IF I BE BEREAVED OF MY CHILDREN, I AM BEREAVED.*

Introduction.

THe Approaching Holy Feaſt of CHRISTS NATIVITY, or *Coming* in the *Flesh*, doth Every yeare require, a Solemne preparatory time of *Devotion*. And that it may not want ſuch due reſpect the Church takes care in its preceding Exerciſes. Every Sunday ſervice during ADVENT hath an Eye to that pious End & purpoſe. In purſuance whereof wee have in this Cathedrall revived an Antient Religious Cuſtome. Two dayes of every week throughout this ſeaſon, to wit wedneſdays & fridays, are *Sermon Dayes* & dedicated to *Prayer* & *Faſting*, to accompany thoſe *Exerciſes of Repentance* which are allwayes thought a neceſſary part of out *Preparation*. But *Gods Impending Iudgements* for our ſins which at this time threaten *Blood* & *Confuſion*, do ſummon us to add to thoſe exerciſes, and by ſome voluntary impoſitions of *Dayly Devotion*, & *Mortification*, to turne *this Advent* in to *A little Lent*, giving up our ſelves wholy to the Exerciſe of Piety & Prayer, beſeeching God that hee will not Enter into *Iudgement with us*, and for our provocations give us up as a Prey unto our Enimies, *making us a ſcorne & deriſion to them that are round about us*. It is lawfull, nay Religious, by Devout Prayer, to Uſe Violence to the Kingdom of Heaven, and if wee did in this our Diſtreſſe betake our ſelves to ſo ſure a Refuge, making uſe of the Holy Weapons of the *Antient Chriſtians*, PRAYERS & TEARES, crowding up to the horns of the Altar, & rendring all our Devotions more prevalent by the *weekly Reception* of the *Lords Supper*, wee that meet in Gods Houſe (if we came with that ſpirit Which wee ought) might do our *King and Country* better ſervice than thoſe who *fight for him* in the *Field*. What hath been ſaid I premiſe in regard to the preſent Seaſon of ADVENT and the Enſuing *Feaſtivall* of CHRISTMAS, by reaſon my text doth not reſpect Either of them, ſo particularly, as the *Storme* & *Danger* Which is imminent, & doth loudly call for the Holy Reſolution, aſwell as ſubmiſſion of Pious Jacob. And having ſo done, I ſhall (before I enter on the Words) *Move* you to *Pray*, according to the *Canonicall Exhortation* of the *Church*.

Tee

Yee shall pray for the Holy Catholicck Church of Christ, that is, for the vvhole Congregation of Christian people dispersed throughout the VVorld; more especially for the Churches of Great Britaine & Ireland. And here in Iam to require you more particularly to pray for our Dread Soudraigne Lord, Iames by the Grace of God King of England &c. Yee shall likevvise pray for our Gratious Queen Mary, Katherine the Queen dovvager, his Royall Highnes the Prince of VVales &c.

Concluding your Devotions allwayes with the Lords Prayer. *Our Father. &c.*

THE PATRIARCHS were now returned from their first journey into *Egypt*, and (as they little thought) from full-filling their *Brother Iosephs dreame*. They had *Bovved* to him, whom they thought they had Robbed of all Honour, and been *Fed* by him whom they once conspired to *Starve*. So inviolable is *Gods* purpose in things to man impossible. Sermon. 1.

OLD JACOB here at first with greatest Joy vellcomes home his weary sons, but excesse of gladnesse is commonly attended on with *Greife*, & the end of *Ioy* is *Mourning*. Whiles hee is yet congratulating their good successe in their Journey, the sad neves of Simeons Imprisonment, silenceth his mirth. Which Greife too is attended on by a greater; the necessity of his *Deare Benjamins* going into Egypt. Crosses in Gods Children just like Billowes in the sea follow one on the neek of another.

The GOOD FATHER is not lesse troubled vvith this Nevves, than at the sight of *Iosephs Bloody Coat*, And Cruell Famine pressing violently on him vvee may Conceive him to take up his son Reubens note in the 27. ch. of this Book, and at the 19. *v. The Child is not, & vvhither shall I goe?* What shall I doe, miserable man that I am! My Deerest *Rachel* is dead, my beloved *Ioseph* is not, *Simeon* is not, and can I leave *Benjamin* also? I remember my sons, What neves you brought mee of *Ioseph*, and Should you Doe the like of *Benjamin* too, *You vvould bring dovvn my Grey haires vvith Sorrovv to my Grave.* And yet vvoe is mee, Imust send him or perish, no redemption of

Simeon

Simeon, no food vvithout *Benjamins* going into *Egypt*, and vvithout food no life. I had better venture one than dravv deſtruction upon my vvhole houſe. Thus then my ſons, ſeeing it muſt bee ſo, On *God* vvill I rely for your ſafeties, his Providence bee your Guide, *Benjamin* ſhall goe vvith you. Hovever Gods Providence muſt not ſtop your diligence, nor his Care for you prevent yours for your ſelves; but uſe all poſſible meanes to excuſe your ſelves & content the Ruler v. 11. *If it muſt be ſo novv, do this, take of the beſt fruits of the Land, in your Veſſels and carry downe the man a Preſent, &c.* v. 14. *And God Almighty give you Mercy before the Man, that hee may ſend avvay your other Brother & Benjamin, IF I BE BEREAVED OF MY CHILDREN, I AM BEREAVED.*

I need not ſtand long on the vvords: the Story is vvell knovvne, and it gives you ſome light in to the ſenſe & Occaſion of them. Sermon. I.

The Difference betvvixt Interpreters is more in vvords than ſubſtance.

Arias Montanus, neareſt to the Originall, doth tranſlate them, *Ego quemadmodum Orbatus ſum, Orbatus ſum.*

Ἐγὼ μὲν καθάπερ ἀτεκνόμην, ἀτεκνόμαι ſaith the *Septuagint.*

Neere this S. Ambroſe & others, Ego autem quaſi orbatus, abſque libetis ero.

Junius as alſo our late *Engliſh Tranſlation to the ſame ſenſe, but more fully vendring it*, Quum Orbatus fuero, Orbatus fuero. IF I BE BEREAVED OF MY CHILDREN I AM BEREAVED.

A ſpeech, much like to that *reſolute ſpeech* of *Queen Heſter.* Heſt: 4. 16. *Quum periero, periero. If I perish, I periſh.*

S. Chryſoſtom in his 64. Homily on Geneſis, makes *Joſephs* abſence the cauſe of this ſpeech, as if *Iacob* had accounted hee had in a manner loſt all his Children vvhen hee had loſt him. Another will have *Benjamin* the Cheife motive. *Calvin & Muſculus* put all the brethren for the ground of it, Who ſeeing their Fathers great care and ſorrovv, might themſelves be the more carefull in their Journey.

Hovv probably ſoever theſe ſeem reaſons of his former complaints, in his diſcourſe vvith *Reuben* at the 36. v. of the ch. immediately before, and vvith *Iudah* at the 6. v. of this chapter, Yet, they are no certaine grounds for this Speech.

It is the voice of a faithfull ſoule, ſaith Luther, and not of a deſperate man complaining, for, wee ſhall find on Enquiry, that it ſavours more of Conſtancy than fear. *Affection laments, but Faith rejoyceth.* Though hee ſeems to doubt, yet the Event tells us, his Prayer was not without Faith. True indeed a great combat there was for a tyme, Affection fighting with Diſcretion, Nature with Neceſſity, but all this was but *ad Luctam*, no Conqueſt enſued.

Fidelis vox eſt non deſperati non timentis. Luther.

Hee doth but diſpute the cauſe, and forecaſt the worſt. Extreame Power is here conjoyned with Extreame infirmity. *When hee was weake*, like the Apoſtle, *then hee was ſtrong.* Gods never failing Spirit contents him at the laſt, hee puts off all further Care to *Gods Providence*, reſolving to endure what ever happend. As if hee ſhould ſay, *Gods will be done. Benjamin* ſhall go with the reſt, and I IF I BE BEREAVED OF MY CHILDREN, I AM BEREAVED.

Plangit affectus, ſed fides exultat. id.

You ſee (Brethren) my text is a *faithfull ſubmiſſion* of a *Reſolved Patriarch* to the *Will* of *God*: A meditation which I recommend to all your moſt ſerious thoughts as ſuitable to this *Day* of *Calamity*, & *State* of *Affaires*. To improve the ſame, by rendring it *Exemplary* to us *Chriſtians* in Generall, & more particularly by ſo authentick and Godly a Patterne to perſwade you who heare mee to imitate the laudable Reſolution of this *Man* of *God*; in parting with your *Beloved Benjamins*, that is your *Deareſt Delights* in tymes of *Temptation*, rather than *Forſake* your *Integrity*, ſhall bee the Deſigne of my remaining Diſcourſe.

By the Godly Example of the Good *Father Iacob*, we may learne in all Adverſity, to rely faithfully on *Gods mercy*, to hearken to the voice of *right Reaſon*, & to Keep a Good Conſcience, without giving eare to *Fleſh & Bloud*; not doubting if wee doe ſo, but that we alſo, in the Concluſion, like *old Iacob* here, ſhall receive *a Reward*.

The *beſt men* are as hee was, lyable to all manner of *Afflictions*, even to *Poverty, Scorn, & Contempt*; yea they may be caſt downe, but if they can *in Patience poſſeſſe their ſoules*, and will wait Gods leaſure, they ſhall riſe againe. God backs their Conflicts with irreſiſtable Power. Though *Sorrow*, Extreameſt Sorrow, *endure for a night*, Yet *Ioy*, ſays the Pſalmiſt, *ſhall come in the Morning.* When Iſraell laments for the abſence of all his other ſons; hee is comforted with the recovery of them & *Ioſeph*. A Ioy as far beyond his ſorrow, as that before Exceeded his expreſſion.

That I may the more effectually perſwade you to *ſuch Pious Reſolutions*, and *faithfull Submiſſions* to the *will* of *God*.

CONSIDER.

1. *The Necessity of them* wee must submit ourselves to the will of God, according to the Example of Jacob, whensoevever wee are, as hee was, afflicted or Tempted.

2. *The Quallity or Nature of them.* How wee must Submitt our selves.

3. *The Benefit Redounding from them*, why wee ought to doe it.

Which last head, (the two first affording matter enough for one Discourse,) I shall reserve for another Sermon.

Of these particulars by Gods assistance, (which I beg at this instant, in an Extraordinary manner) I intend to treat at this time.

I. Part. I Shall first shew the *Necessity of them*, and here I must take my *Rise* from *Nature*.

So carefull is *Nature* in providing for her owne safety, that every shaddow of Danger affrights her; and too Iealous of Adversity oftentimes becomes most dangerous to her selfe; like the Partridge in the nett, entangles her selfe the more by her own flutterring. Man is never more plunged into the troubled sea of Calamity, than when, in his owne strength hee most struggles to get out of it. It is in vaine for him to fight against Nature. Her degenerated weaknesses beget our greatest miseryes; and they having so neare a Relation to her, she cannot put them off: Man may discover, not Expell, them, but (which is the cheifest misery) the nearer hee pries into them, the worse, so doing hee makes a new wound, by too deep a search into the Old. Iust as if hee digged in some putrid Grave, or went into some darksome Cell. The Deeper hee digs, the more noysome the Stench, aud the farther hee goes the greater the Horrour. In which perplexity hee is made such a slave to his passion, that hee is unfit for any imployment: unsettled in his thoughts, inconstant in his actions; his whole course of life (like a skene of ruffled silke) inextricably entangled in the world, either the losse of wealth, or care of getting it, trouble him.

Hee hath no sooner secured himselfe from a forreign Enemy, but a domestick sets upon him. Ambition of Rising, or Feare of Falling, the losse of one freind, or danger of another still knaw upon him, you shall sooner find him not a Man, than not some way or Other distracted.

This

This Continuall *Involving of all things*, and winding of mens minds vvith them, drove the Stoicks of Old to their *Fatum*, making, as it vvere, an immutable lavv of Mutability in naturall things. But their ground vvee may bee ſure, vvas *Pride*, not *Faith*, vvho tho they felt themſelves dayly croſtvvith contrary Motions, yet ſcorned to Confeſſe their *Naturall VVeakneſſe*, in not *ſubjugating*, or rather not *eradicating* their *Paſſions*. And therefore put off all events from themſelves to *Deſtiny*, vvhatever happend, they reſolved to endure it, as tho not to bee avoided, & ſought no farther for any Cauſe of a Calamity, than *ſic Fata velint*. No Evill they ſuppoſed could proceed from their impaſſionate ſoules, theyvvere in their ovvn Opinion abſolute men, & therefore vvhatever came amiſſe (*Caſus in culpam tranſeat*) it vvas not they did amiſſe, but *Fortune*.

Such *Heathenish reſolutions* need no confutation in a *Chriſtian auditory*; vvee have changed their *Fate* into *Providence*, looking more to the firſt than the ſecond Cauſes; to theſe only as they are diſpoſed by the former, in vvhich all things conſiſt, and by vvhich all things are Governed. But did the Heathens then ſo firmely rely on naturall Cauſes, vvhoſe effects though certaine, (as by the firſt cauſe the God of nature before determined) yet they could not, vvithout injury to Experience, but expect uncertaine? It vvere a double ſhame for a Chriſtian, not to ſubmitt more reſolutely to divine Providence, vvhich hee believes unchangeable. Such a Reſolution is the ſtrongeſt Fort, that can defend a Good mans Heart (and let us novv fly unto it in our preſent viſitation) No Engine of Sathan can reach it, No ſtorme of Fortune ſhake it, nor Calme betray it. Whereas vvithout it Man ſhakes at the firſt ſight of Every Cloude of temptation, and like a hot iron hiſſes (as it vvere) at every drop of Affliction vvhich touches him.

I need ſtand no longer to prove ſo Granted a principle. Wee vvill conclude Chriſtian Warfare muſt be under the Banner of divine Providence. Whoſoever deſires peace of Conſcience & true Comfort, muſt reſolutely ſubmit himſelfe in all things to the Will of *God*.

But is this all Sayes the *Stoicall Chriſtian*? Men may live then as they liſt. *Gods Providence* is inevitable, my beſt endeavours cannot prevent it. If I ſhall bee ſaved, I ſhall bee ſaved. If damned I ſhall bee damned. A Deſperate Doctrine of Sathan, & the height of Iniquity, like that of the Divell to our Saviour, Mat. 4. 6. *Caſt thy ſelfe dovvne Headlong, for hee hath given his Angells Charge over thee*. Chriſts Anſvver to the Divell

Divell there, muſt bee ours to his Diſciples here. *Scriptum eſt. It is vvritten thou ſhalt not tempt the Lord thy God. God* will not have his *Decree* brought to mans unjuſt *Determination*, and hates all unneceſſary trials of his *Povver*. We may not *Truſt* to his *Promiſes*, except vve *Obey* his *Commands*, nor *Rely* on his *Povver onely*, vvhen hee affords us meanes to uſe our ovvne.

Natural Queſt. l. 2. c. 37. The very *Heathens* vvere not ſo ſenſeleſſe in their *Deſtiny*. Some things, ſayes *Seneca*, vvere ſo determined of the Gods, that the prayers of the people ſhould conduce to their Events. And this very thing hee adds, is not contrary but according to Fate. And Gods Providence as it hath abſolutely decreed all things to their proper End, ſo hath it ordained meanes to thoſe Ends, to uſe vvhich is not againſt Providence but of it, As hee that is ordained to bee a Schollar, is by the ſame Omnipotent Povver ordained to beſtovv his Tyme in Learning; And hee that ſhall avoid dangers, ſhall uſe meanes to pacify Gods vvrath by the ſame decree. Theſe are Senecas Inſtances in his book de Fato.

Learne of him vvhoever thinkes it an Eaſy vvay to Heaven, by mere hanging on Gods Decree. Neglect of Ordinary meanes is a ſigne of the vvant of Grace. While vve ſtand gazing on the ſtars, let us bevvare leſt our feet ſlip into the vvater under us, and vvhiles vvee are diving to the *botome* of the *Rock* for the more *Rich Pearles* leaſt vvee looſe both our ſelves and them. Let us not diſpute dovvnvvards from *Gods Election*, but Upvvards from our ovvn *Sanctification*, dravv our Arguments *a poſteriori* from the *Effect* to the *Cauſe*. Not ſay preſumptuously, I am Elected, & there fore I muſt be ſaved, but vvith modeſty rather begin at home, Saying, I feele the Operation of *Gods holy Spirit*, inclining mee to ſeek the Ordinary meanes of *Salvation* through Jesus-Christ, and therefore I truſt I am *Elected*, and by neceſſary Conſequence, Conclude thou mayſt bee *Saved*.

To avoid this *dangerous Shelfe* in the buſineſſe of our *Salvation*, vve have need of a tvvofold Pilott to direct our Courſe, *Faith* & *Feare*, vvhich vvell temperd together declare the *Quality*, or *Nature* of a *Chriſtian Reſolution*, Hovv vvee ought to rely on *Gods Providence* the ſecond thing I am to shevv you, to vvit, *That Chriſtian Reſolutions are mixt vvith Feare & Faith.*

II. Part. BUt can theſe ſtand togethet, *Feare* & *Faith?* It vvill be very natural to Queſtion. *Feare* perturbs us through the Apprehenſion of future

ture Evill, ſaith the *Phyloſopher*; and can any evill happen to thoſe who are in CHRIST JESUS, demands the *Divine*, as wee are by *Faith* Rom. 12. 15. A plaine Contradiction, it may ſeeme, to feare Evill and believe none ſhall happen to us. *Feare not*, ſaith your *Lord* himſelfe Luke 12. 32. and ſhall wee croſſe his precept by trembling? *Caſt your care on him for hee careth for you* 1. Pet. 5. 7. and can wee thinke his care inſufficient? why ſhould wee feare?

There is a Comentatour which eaſily cuts this knott, *nequaquam vetat Apoſtolus non omnẽ*. The Apoſtle ſayes hee forbids not a ſtudious Induſtry, but an inordinate Carking Care, whoſe only fruit is deſtruction. And our Saviour Condemns not all feare, but that of punishment, carnall & ſervile feare, ſteps to diſpaire. His own practice approves of both *timorem Cultûs & Culpæ*; a devout & filiall feare in holy worship and carefull feare of Offending, *who in the dayes of his Flesh, offered up prayers & ſupplications, with ſtrong Cries, & Teares unto him, which was able to ſave him and was alſo heard in that which hee feared.* Heb. 5. 7. Our Bleſſed *Lords* Practice is the beſt warrant for ours, hee himſelfe being the *Architype* of all righteouſneſſe, whoſe life ought to bee the Canon & Rule of his Diſciples.

Theſe two Ioined in CHRIST JESUS, *our Grand Exemplar*, who is the *WAy*, *the Truth and the Life*, ſerve as *twoo ſtars* to direct his followers unto him. *Feare* ſtirres us up to ſeek all poſſible meanes for the prevention of Evills, *Faith* keeps us from diſpaire. *Feare* is linked with the *beginning of wisdom*, without which your beſt actions are but as *thoſe Apples of Sodome* which being *touch't vanish into ſmoke*, or as Trees without fruit, or ſhells without kernell.

As an ignorant Careleſſe *Marriner* without his *Compas*, wee ſhould be driven upon all the ſhoales and rocks of temptation, were not thisfeare placed in our Hearts, as a watchman to forewarne our drowſy ſoules of approaching danger. And as *Gideon* on *Zeba* and *Salmunna* Iudg. 3. 11. *Sathan* would ſurpriſe us unawares, and rob us of our very Hearts & Conſciences while wee sleep in ſecurity. But where the Heart is well fraught with feare, there is no roome for Sathan and his traine. It quickly eſpies & prevents his moſt cunning Plotts, putting to flight thoſe armies of temptations, with which hee uſeth to beſeige mans wounded Conſcience. The holy Pſalmiſt doth well informe us of the *Power* and *Force* of *Feare*, when hee tells us that it fights with Angells ſtrength. Pſ. 34. 7. *The Angell of the Lord*, ſaith David, *ſtandeth round about them*

that feare him, & delivereth them. So that wee may here without crime presume to crosse our *Saviours* speech in another Case of servile feare (understand mee of an holy feare) *O men of litle faith vvhy are yee not afraid?*

Cum crescerit Gratia time, eũ abierit time, cum revertetur time. S. Bern.

„ *VVhensoever the Grace of God shall begin to increase in thee, Feare:* „ *VVhen it shall depart from thee, Feare. And vvhen it shall returne to thee,* „ *Feare.* Saith S.Bernard. When thou first feelest *Gods holy Spirit to move* within thee, *feare thine ovvn unvvor thinesse*, that thou receive it not in vain; A Gift not used at all, or not well imployed, is a dishonour to the Donour. When thou feelest any decay, or suspension of the Operation of Grace within thee, *feare Gods displeasure*, who for some Cause, or other, suffers thee thus to fall. But most of all must thou feare when *Gods Grace is revived vvithin thee*, for the relapse is worse than the former disease, Therefore thy Feare must increase with thy danger, least being *made cleane thou shouldst sin againe and a vvorse thing happen unto thee.*

In adversity let us humbly acknowledge with *Iob* the punishment of *God* is fearefull. In prosperity with David, *there is mercy vvith God that hee may be feared.* In all estates let his Essentiall presence beget an awfull Feare and Reverence in all our Actions; since there is nothing more fearefull in the *Saints* and *Servants* of *God* than not to *feare*. Jer. 32. 40.

However scruple not hence (yee sincere, tho imperfect, Christians, over subject sometimes to despondency) the certainty of your Salvation. „ *An holy feare doth not make us more scrupulous but more certain* saith S.Bernard, in his 15 Sermon upon the Psalmes. For this Feare (as Hope) is the *fruit* of an *holy Faith*, and *S. Paul* joynes it with *Faith*. Rom. 11. 20. as an *Antidote* to a *high Mind*, *thou standest by faith be not high-minded but feare*, and indeed is the ground of our assurance of Salvation, which wee cannot have but by faith, I say by faith, not as if that were not certaine; but to exclude that certainty of Evidence & sense, which requires an absolute assent, both in respect of the truth of the thing, & of our knowledge, because it is so, & because wee can demonstrate it to be so. As when wee say 4. is more than 2. the whole is greater than part; perfect knowledge of sense & Experience absolutely conclude it most certain.

The certainty of our Salvation is a faithfull cleaving to the sure promises of CHRIST JESUS. Tho this in respect of it selfe be more absolute than that of sense, as faith is more certain than any science; yet mans mind not throughly purged, from the foggy Mists of Original pollution, cannot clearly determine.

CHRIST

CHRIST indeed hath broken downe the *Partition VVall* between *God* & his people, yet hath hee ſet the Regiſter of his Elect, beyond the ken of any mortall eye. Neither can wee aſſure our ſelves any otherwiſe of our *Salvation*, than by *truſting in him*, by applying particularly what hee (that cannot lye) hath ſpoken in Generall. *VVhoſoever believeth in mee ſhall be ſaved.* And this is in no man ſo perfect, but that the beſt may ſtill pray, *adjuva me Domine*, Lord helpe my unbeleife. Hee that doth not thus feare, hath no faith and then no certainty.

As the Spirit of God vvitneſseth vvee are the ſons of God, ſo *Feare* teſtifieth wee have the *Spirit*. No man more ſurely relyes on his *Saviour*, than hee that moſt feares to Offend him; ſo is it no paradox at the ſame time to *tremble* and *rejoyce in the Lord*. The frailty of our nature & the ſubtilty of the Divell conſpire for our Ruine; here is good Cauſe to *fear*. But JESUS CHRIST is our *Caſtle* & *Defence*, here is greater Cauſe to *rejoyce*.

A man on the top of an high tower looking downe & conſidering the danger of a fall trembles to thinke thereon, but looking back on his feet & ſeeing himſelfe environned on every ſide with battlements rejoyceth that hee is ſo ſecure of the danger. So the moſt ſteddy beleiver tho hee know that under the protection of the Allmighty hee cannot miſcarry, yet hee (ſometimes) trembles to reflect on the deplorable Eſtate of Falling away. Allbeit his principle bee true, the Word of God cannot faile in any tittle, *VVhoſoever beleiveth ſhall* bee ſaved; yet is hee *Iealous of miſapplying it to* himſelfe. *Tho hee thinketh hee ſtandeth, hee muſt take heed leaſt hee fall.* For it is the Condition of *Grace* & *Faith* as of *Nature*, ſtill to deſire encreaſe & perfection, which neceſſatily requires *earneſt prayer*, and this implies a *ſollicitous Feare*.

So then wee may ſay of a *Chriſtian*, as *Scipio* ſometimes ſpake of *Rome*, it was more ſecure when it ſtood in awe of *Carthage*. The *Church* was never freer from *Hereſies* than in the time of *Perſecution*, and the *End of Perſecution* was the *beginning* of *Hereſy*. Wee are moſt *certain*, when wee are moſt *tempted*. When *Sathan* deſires to *vvinnovv S. Peter as vvheat*, then *Chriſts prayer* aſſures him of *Salvation*. *Chriſts Interceſſions* are more *prevalent* than any *temptation*, and unleſſe wee render them ineffectuall by *impenitency*, they are never in vain. Nevertheleſſe his Prayer may not hinder ours, nor his Allſufficiency exclude our labours. Wee muſt pray to him, & hee will pray for us. Let us fullfill

his

his Commandements, & hee will fullfill his Promiſes. If wee Love him, let us feare to offend him. If wee have Confidence of our Election in him, then let us *uſe all diligence to make our Calling & this our Election ſure*, by adding *good vvorkes* to our *Faith*, in doing where of wee ſhall never fall. It was an *Heathen Cannon*, that *Fortune* ſhould not be prayed unto, but with hands in Motion; intimating that no Sacrifice could be accepted from a ſluggard. And it is the *Apoſtles Rule*, wee all know, to add *Vertue* to *Faith*, *induſtry* to *Prayer*. For to cry *God helpe*, & not to put to our helping hand, is as vaine as to labour without *Gods Helpe*. Not as if his Power were inſufficient, but becauſe our Endeavour is required to entitle us to his bleſſing.

Shall the Plovvman burne his Plow, or Marriner his ship? becauſe God hath ſaid *I vvill never leave thee nor forſake thee*. Shall vvee not provide decent cloathing? becauſe vvee muſt not take inordinate care for Raiment. Becauſe CHRIST ſayth, *take no Care vvhat yee ſhall eat*, ſhall vvee therefore expect another vvhite sheet from Heaven? Or vvith the ſluggard in the Fable, lye on the ground, and expect the falling of the figgs vvith Open mouth. Which is not to ſerve God, but to tempt him. Such idleneſſe becomes none vvorſe than a ſouldier of CHRISTS band. The *vvatch-man* muſt vvatch, though it *be God that preſerveth the citty*. His vineyard muſt be husbanded, & his Garden dreſt, *Paul muſt plant, & Apollos vvater, before God give the increaſe*. *God* could have healed *Hezekiah* vvithout a *Bunch of figs*. Our *Saviour*, no doubt, could have ſpoken the vvord to the blinde man, and hee ſhould have received his ſight; but that his actions might bee our Examples, hee uſes meanes for the Cure, hee *anointed his eyes vvith clay, bad him vvash in the poole of Siloam* before hee could ſee. And in the 27 of the Acts of the Apoſtles, hee gives *S. Paul* all the ſoules in the ship. His promiſe could not faile, yet their ovvn ſedulity vvas required to their Safety; *by ſvvimming & uſing broken pieces* (you vvill find by the ſtory) *they all came ſafe to the Land*. For hovv certain ſoever things are in reſpect of him vvho knovveth the End of all things, as vvell of thoſe vvhich ſhall be, as thoſe vvhich are or have been, they are not ſo in reſpect of our knovvledge (as you have heard) vvherefore vvee muſt not *idly Caſt* our ſelves upon his *Providence*, but *humbly ſubmit* our ſelves unto it, allvvayes shevving our devotion in Prayers againſt an Evill, tho vvee cannot our Povver in overcoming itt.

Diſcreet

Diſcreet *Diligence* muſt accompany our *Affection*; *Faith* muſt be our *Anchor*, & vvee muſt *Rovve* vvith *Feare*, even vvith *Feare* & *Trembling*, in the leaſt matter of our *Salvation*. Not like thoſe vvhoſe *Faith* dares ſpeak as boldy to their *Maker* as their Neighbour, and hear his Embaſſage vvith leſſe reverence, nay vvith like familiarily, as the Meſſage from an Acquaintance, ſearching into the very ſecrets *of God*, and preſuming to learne, vvhat *God* hath refuſed to teach; A Generation vvhich may beknovvn by their *Boldneſſe*, vvho take *Chriſts Office* upon themſelves, and vvill *vveed out thoſe tares* vvhich hee ſaid ſhould *grovv vvith the vvheat till the Harveſt*. And like true *Phariſees* they ſeparate themſelves from the Congregation of their Brethren, thinking themſelves more Holy than they, & more skillfull in *Gods Counſells* than if they vvere imediately inſpired from on high, intrepreting *Gods Deepeſt Miſteries* vvithout an ὁ Θεὸς, at firſt ſight, yea and that more ſanctifiedly too than vvith a Months preparation.

Daniel (I doubt not) as vviſe a man & as holy as any of theſe meu, *Eccleſiaſtick* or *Layick*, vvill not preſume to intrepret ſo much as a *Dreame* vvithout reſpite and conſideration; Hee firſt Prayes, you vvill finde, vvith his Company to *God* for Mercy concerning the ſecret. Nor vvill *Heſter* ſpeake unto her King, untill shee be aſsiſted vvith the prayers of all the *Ievves* in *Shushan*. And *S. Iohn* (as *S. Ierome* reports in his prologue upon *S. Matthevv*) intreated by the Bishops of *Aſia* his Brethren, to vvrite his *Goſpell*, againſt the Heriticks *Ebion* & *Cerinthus*, firſt required a *publick Faſt to be* ſolemnized throughout the *vvhole Church*.

Such preparation in a Proportion is requiſite in our leſſer affaires. Rashly to enter the liſts of any buſineſſe (eſpetially that vvhich is ſacred) is impudently to Challenge a Bleſsing not to entreat one, vvhich profane Neglect of Duty hovv slightly ſoever men eſteem of it, ſavours of *Infidelity* & *Atheiſme*. For vvho can Confeſſe a Deity and be ignotant of its concurrence to all actions, and vvho can knovv this, & vvithout great impiety, forbeare to implore its aſsiſtance.

To ask Helpe of God the *Creatour* can be no prejudice to man, his *Creature*; but his greateſt advantage & higheſt Honour. Nether do mans ordinary meanes & endeavours detract from *Gods* Allſufficient *Providence* but declare its *Povver*. Wee ſeeing the ſlenderneſſe of our ovvne ſtrength, vvith greater admiration, acknovvledge his *Omnipotence* vvhich *vvorketh all in all*.

Our Good *old Father Iacob* here well knew the *Powver* & *Mercy* of God, yet doth hee not *preſume* in a *danger* though hee be *reſolved* to *beare it*; but uſes his beſt meanes, his faithfull *Heart* & *trembling Hand* are imployed together: The one in providing Preſents for the *Ruler* of *Egypt*, the other in ſending up Prayers to *God*. If the firſt cannot *perſvvade* him, the laſt shall *command* him. *Faith* is the ground of his *diligence*, Hee firſt relyes on *Gods Mercy*; and *Feare* the *Rule* of his actions, Hee goes about to pacify the *Rule*.

Well then (quoth hee) *if it muſt bee ſo, my ſons, do thus, take of the beſt fruits of the Land in your veſſels, alittle balme, alitle Honey ſpices & mirrhe, nutts and Almonds, &c.* His Prayers ſecond his outward meanes, *And God Allmighty*, ſayes hee, *give you Mercy before the Man, that hee may ſend avvay your other Brother and Benjamin*, and what ſoever happens, I will endure it, yea, IF I BE BEREAVED OF MY CHILDREN, I AM BEREAVED.

II. Sermon. III. Part.

HITHERTO you have heard the *neceſsity* & *manner* of *Submitting* to the *VVill* of *God*. I shall now enter on the 3 Part. of my text, & shew you the *Benefit redounding from ſuch ſubmiſsions*.

This casts mee un avoidably upon a *Common Place*, and one of the moſt Common of *Common Places* even that of *Adverſity* or *affliction*, as often preached as felt. However there will be noe cauſe to paſse it over, ſince I am naturally led thereto by the *Time*, as well as my *Text*, a *Time* of *Iudgement*, of *VVar*, & of *Danger*, threatning our *Poor Church* & *Kingdom* with a heavy meaſure of *affliction*, & large portion of this *Bitter Cup*, which I feare is like to bee felt, or taſted (unleſse a ſpeedy Returne in Duty to *God* & the *King* prevent) by our ſelves, & our Poſterity. While *temporall croſses* remaine (which dye only with Man) wee muſt preach their *Neceſsity* & *Benefit*; The one as abſolute, the other to the Godly certaine.

To Doe Good & ſuffer vvrong after CHRISTS bleſsed Example, is an Eſpeciall part of *Chriſtian life & Duty*. Your *Diligence* hath been required for the firſt, the laſt requires your *Humility* upon the ſame grounds of *Faith* & *Feare*; whereto if you do add (ſince *Heaven* frovvns upon this Land,) a *profound Humiliation*, you will do more than *God* Expects at your hands.

Not to feare *Affliction* becomes a *Rigid Sceptick*, or *ſenſeleſs Stoick*, not an affectionate *Iacob*, or tender hearted *Ioſeph*. On the other ſide,

to be

to be utterly caſt downe in the Bed of Sorrow, fits not an *Abraham*, but a *Cain*. *Both Good & Juſt is God*, ſaith holy David; Good & Gratious to *teach patient ſinners in the way*; but Juſt allſo to punish thoſe, *vvhich run on ſtill in their iniquity*.

Happy then are thoſe *troubled ſpirits* (let mee minde them) where this *Conſtellation* appeares, where *Feare* acknowledgeth *God* a *Juſt Judge*, and *Faith* beleiveth him a *loving Father*.

Adverſity indeed, is the *Diſcipline* of *Gods* houſe, under which hee brings up his *Children*, through feare of which hee bridles their inordinate affections, & by diſenabling and mortifying them workes an unwillingneſse to offend. For Example.

The *Rich man* ſpoiled of his Riches, ſees their uncertainty, and ſo flies back from his eager purſuit of them to him that gave them. The *Vain-glorious & ambitious man* degraded from Court to Cottage, and after all his Induſtry & endeavour to Riſe, brought Low, & made an Object of Contempt, ſees plainly there is no Confidence in any humane Helpe, no not in the beſt and moſt Potent of Princes, nor in any child of man (according to Davids obſervation) *teaching* him to truſt only on the *King of Kings*. The *Good Father* here in the text *bereaved of his Children*, confeſſes they were but a broken ſtaffe, and when hee could not longer continue a Father, contented himſelfe fully that hee was the *Child of God*.

So prone is our Nature to all Voluptiouſneſse and uncleaneſſe, and ſo rebellious are our affections againſt any good, that nothing but this Wormewood can weane us from ſucking the dregs of worldly & ſenſuall Pleaſures, or ſtop us in this Earthly pilgrimage from running headlong to deſtruction. *Hee is certainly miſerable, vvho never felt any miſery*, if wee beleive Seneca, and it is good Divinity in the Heathens own ſenſe. « *Hos itaque quos probat Deus, quos amat, indurat, recognoſcit, exercet, quibus indulgere, quibus parcere videtur molles, « venturis malis ſervat.* Very neare that of the Apoſtle, Heb. 12. 6. « *The Lord Chaſteneth vvhom hee loveth, and ſcourgeth every ſon vvhom hee receiveth*, but reſerveth whom hee *ſeemeth* to paſſe by (*Quibus parcere videtur*, hee doth but *ſeeme to paſſe them over*) for greater punishment.

Lib. Cur bonis viris mala accidant. c. 4.

God leſse regards a thouſand beames in the Eyes of the wicked, than one Mote in the eyes of his people. *I vvill not punish* (ſaith *God* by his prophet) *your daughters vvhen they Commit vvhoredom*

nor

nor your sons vvhen they commit adultery. Hos. 4. 14. *But you vvhom I have chosen of all the earth, vvill I punish for all your Iniquity.* Amos. 3. 1.

Thus *Gods* People in this life are as it were travelling from *Egypt* to *Canaan*. Tho our deadly *Pharaoh*, the Enemy of mankind, be over whelmed in the *red sea* of *Christs bloud*, that hee cannot throw us downe, yet can hee cast Rubs in our way to stumble us. Some *Amorites* there will bee stil to Oppose us. The *Canaanite* is yet in the Land. The *Flesh* & the *VVorld* erect *Golden Calves*, suggest Murmurings, & Lusts, whereby wee provoke *God* to wrath, and force him by affliction to Chastise and correct us into the right way.

Our Journey is as theirs numb. 21. 22. from *Bamoth* to *Pisgah*: from the vale of humility & Death, to the plain hill of Happinesse & Everlasting life. So *S. Ierôme* applies these words in his Epistle *ad Fabiolam*.

And this (before wee proceed) may also afford a proffitable lesson for this Worlds Darling. Hath any ascended this hill of Happiness? Let him not cast his scornfull eye on his brother in the vale, but look rather towards *Ieshimon* the wilderneſse ouer against him, pitty them which are in it, and praise *God* for his better Mansion. Let him not forget that the Hill whereon hee stands is *Pisgah*, which *S. Ierôme* Interprets *dolatus*, Smooth as if it were plained, very slippery, with an Easy descent, from which the least slip may cast him downe thither, whence with great labour hee got up making him feele by experience that a Relapse is a double Fall. But this by the way.

Wee may take one type more of the Sts. afflictions from the *Israelites*. There was never any honey (obserues the same Father) in their Sacrifices; neither were the lights vvhich burnt in their Tabernacles of wax which is sweet, but of Oyle sharp and bitter. As if they ought not enjoy the least Emblem or Shaddovv of Pleasure. But however it was with them, certaine itis to us *Christians*, that our Ioy & felicity is not in the Creature here belovv, but in *those things vvhich are above, vvhere Christ sitts on the right hand of God*, vvhereon vvee ought to set our Affections, & vvhich are the only object of a right mortified and faithfull *Christians Search*. Our *Light* as vvell as *Life* is in *Heaven*, Where *our Conversation* allso ought to bee, and vvhere vve shall by the assistance of the *Allmighty* and a truely sanctified use of *Gods Visitations* (Which are a christians best directions) in the Conclusion Arrive to our Everlasting comfort, if vve are not vvanting to our selves. CHRIST JESUS the *Soveraigne*

of

of *men* and *Angells* and *Captaine* of our *Salvation*, if wee readily & heartily follow him & Truſt in him, *vvill bring us* (and it is only Hee that can bring us) *through fire & vvater into a vvealthy Place*. Hee is our MOSES to lead us (for wee cannot go without him) from *Bamoth* to *Piſgah* through many Tribulations, through all the difficulties of our lives and callings, into the *Kingdom* of *Heaven*, & *Port* of our *Salvation*. And this is the end of Gods viſitations. The Fire of Adverſity is deſigned to refine us, to purge away our droſſe, & to fit us for thoſe pure manſions, whereinto no uncleane thing can enter. *Pſ. 66. ℣. 12.*

Who will not then cry out with *David*, Pſ. 119. ℣. 71. in his ſufferings, *it is good for mee that I have been afflicted*. It is as neceſſary a Duty to Praiſe *God* after Affliction, as to pray unto him in it, though wee may not pray for it, tribulations, in themſelves, being evill & the effect of Diſobedience. Had not man grown Rebellious, God had not viſited, but *becauſe of the vvickedneſſe of his doing, Gods ſends upon him Curſing, vexation & Rebuke*, Deut. 28. 20. But *Chriſt* the *Rock* of our *Salvation* (bleſſed be his name) has turned the edge of this ſword. So that (*non eſt malum jam Pati, ſed malum facere.*) It is not evill now to ſuffer, but to do Evill.

The *Croſſe* of *Chriſt* (like the *tree* of *God* ſhewed *Moſes* Exod. 15. 25.) hath altered the nature of our troubled waters, they are no longer bitter & unſavoury, but pleaſant & Wholeſome.

Eſpetially in theſe Operations following.

1. *They increaſe our knovvledge*, both of our Creatour, & our Selves.

2. *They increaſe our Devotion*, making us alſo more conformable to Chriſt our Head, & ſo fitter ſubjects for his Pitty & Compaſſion.

Firſt they increaſe our knovvledge, &c. While our Outvard man is conſumed the inner man is renewed. For as long as the body triumphes in his ſtrength, the ſoules whole imployment is to furniſh the corporeall organs with vigour & power for their more baſe Exercíſes. But thoſe parts diſabled by Adverſity to receive thoſe Faculties, they returne to the ſoule, and united worke more ſtrongly in a weightier matter, even in a divine Contemplation. There is now no fuel for Luſt, no ſhews for Pride, every ſenſe failes to bring in thoſe

delightsome species, which in the time of bodily health overloaded the fainting soule. This Prison therefore of the soule thus, once, broken, she becomes active in her businesse, & *runs the vvay of Gods Commandements*. Whereas before she only *heard of God* (as Job speakes) *by the hearing of the Eare*, The *Vail* of the *Temple* once rent by sickness, or other adversity, now *her Eyes see him*. The *Eye* of her *understanding* shee more clearely apprehends his *Powver*. The *Eye* of her *Faith* shee more confidently relyes on his *mercy*.

Secondly *This knowvledge inflames her Devotion*, and renders us fitter subjects for his pitty. Wee most Earnestly sue for a Remedy of Danger from him whom wee best know cares most for us. While wee are in our Jollity, just like the *Prodigall*, in *S. Lukes Gospell*, wee look no further than our selves. And that I am afraid hath been one of the sins of this Nation, & of this Place. A litle cross may drive us to our Neighbour, but when wee are driven to eat Huskes with the swine, in our greatest Extremity, then (*humiliatio in humilitate*) our minds are humbled with our Bodies; then, & not till then, Necessity becomes a vertue; *I vvill* (becaus I must) *go to the Father*.

God deales with his Children, as a Nurse with hers, suffers them to stagger now & then, that they may looke the better to their feet. There is a Hand behind, which the Child sees not, that holds him up. Our *Heavenly Father* indeed plunges us (if I may so speake) here into the depth of Sorrow, that wee may dive into the depth of our own Heart; and to make us more sensible, punishs us by degrees (as hee did *Iacob*) first with the loss of *Rachel*, then of *Ioseph*, afterwards with famine & feare of *Benjamin*. Even as *Ioseph* dealt with his brethren, but as *Ioseph* also; tho hee began in wrath, hee ends in Peace.

Mercy follows Judgement and nothing but impenitency doth make a separation. If *God* at any time be long in punishing, it is to teach his people more sensibly the guilt of their sin; that so, by the better knowvledge of their guilt, they may be driven the sooner to repentance the seat of mercy. Both which methods of *Allmighty Gods* dealing vvith his servants have been often experienced by the People of this land.

Rough hevvn timber and unpolishd stones, are unfit for any Princely Building, therefore *God* savves us (as it were) in pieces by Adversity, smoothes our inordinate affections, & hevvs dovvn our Rebellious

Rebellious lusts, before vvee can become a meet *Temple of the Holy* Ghost.

God vvell knovvs vvee have lost that image & superscription vvhich hee stampt us in, and therefore melts us anevv, as the Prophet speakes, Jer. 9. 7., and purifies us in the fire of Affliction, that vvee may bee made fit materialls, in that day in the vvhich hee maketh up his Jevvells, Mal. 3. 17.

In a Christian life then, as in the Almond tree, vvee must expect a hard shell, tho there be a svvee kernell. Hardness, all knovv by Experience, thus many times conteines svveetness, and sundry other usefull quallityes, as comfortable Health often followves after an unpleasant Potion.

Let us approve our selves therefore the servants of God, in much Patience, *as dying but behold vvee live, as chastned but not killed: as sorrovvfull yet allvvay rejoycing.* 2. Cor. 6. 9. 10. Our *Sorrovv* is but *Quasi tristitia*, transitory (it seems) as there noted, by the *Apostle*, *a dreame* or *shaddovv* of *sorrovv*. But the *Ioy* of a *true Christian* is other vvise, there is *Certum gaudium*, it is not said *as Ioyfull* but *allvvay rejoycing*.

Hath then *God* taken avvay our Worldly vvealth from any of us? It is (vvee may conclude) becavse it should not deprive us of Eternall Happinesse. Hath *God bereaved* any of us of our *Children* or *Freinds*? It is becavse vvee should put the more Trust in him. Hath hee brought any of us to *Dishonour* here? It is becavse vvee may bee more fit for *Glory* hereafter.

Externall Benefits (none can deny) are *Gods* Blessings: but so is the vvant of them also. *All things vvorke together for the best to those vvho Love God.* Rom. 8. 28. *Christ* is to his faithfull servants *both in life & Death advantage*. Would not any vvise man vvillingly *sovv in teares*, that hee might *reape in Ioy*? Would not a man be content vvith a vvet spring, so that hee might bee certaine of a good harvest? And thus much the *Holy Prophet David* assures us of, Ps. 120. 6. *Hee that goeth on his vvay vveeping, bearing forth good seed, shall doubtlesse come againe vvith Ioy, & bring his sheaves vvith him.* The *Keeper of Israell* may sometimes seeme to *vvink*, but indeed *hee neither slumbers nor sleeps*. If hee suffer a storm for a tyme, (vvherevvith vvee are at this instant dreadfully threatned) hovvever the ship shall not sink. *God* is most povverfull oftentimes vvhen vvee seem most neglected,

Mans

Mans Extremities are Gods opportunities, hath allvvayes ben the obſervation & language of Holy men. When ABRAHAMS hand is up for the Stroke, then an Angell ſtops the ſvvord. When MOSES lyes ſpravvling in the *River*, then hee is moſt ſafe from the *Egyptian cruelty*. And our *Iacob* here moſt comforted in his ſons, when hee ſuppoſed hee had loſt them. They are to him as the *Red ſea*, threaten deſtruction but prove ſafety. While hee complains they will *bring dovvn his gray haires vvith ſorrovv to the Grave*, they revive his old age with good tidings of *Corne* & *Ioſeph*.

Let us then in in the name of *God* (without farther inlargement) take up *Iacobs Reſolution* in our diſtreſſes (to perſwade which is the cheif deſign of this and my former ſermon, and for which wee had never more cauſe) and wee may juſtly Expect *Iacobs Revvard*. Let us uſe all meanes with *Feare* & *faithfullneſſe*, *Diligence* and *Courage*, to prevent thoſe evills which threaten us, and leave the Event to *Gods* Good pleaſure, ſtill ready, with *Patient* & *Conſtant Iob*, in the extremeſt miſery, to cry out. *Though thou Killeſt mee, yet vvill I put my Truſt in thee*. So ſhall wee approve our ſelves *faithfull ſervants* to *God* & the *King*. And at laſt receive that *Crovvne* of *Eternall Bliſs vvhich is laid up for all thoſe that feare him*.

But I ſhall not proceed any further in ſo beaten a Road, as the *Topick* of *adverſity*, nor yet (by your favour) conclude my diſcourſe. There is nothing which can bee more plaine, & obvious to a Chriſtian, than the Benefitt of Affliction, a truth Conſpicuous out of the writings of the very Heathens, & I commend unto your Review, at this Inſtant, Plutarchs excellent treatiſe to that purpoſe.

I ſhall therefore have regard to the *Times* as well as my *text*, & conſider ſome of thoſe very afflictions hanging over our heads, which muſt exerciſe theſe our *Reſignations*, & which will prove (chriſtianly ſubmitted unto) thus beneficiall to us.

That it is our Duty *faithfully* & *chearefully* to *ſubmitt* unto *Gods vvill*, in all times of *Adverſity* with *Faith* & *Feare*; and that all *truly Chriſtian ſubmiſſions* will in the end bee highly Advantagious, hath been the ſubject of my two laſt diſcourſes in this Pulpit.

Application. IF the *Dayes* of *Adverſity* & *Affliction*, Brethren, be ſuch a *hopefull ſeeds-time*, wee, in our preſent Circumſtances, are like, if wee ſovv in pious Teares, to have a plentifull crop.

Many

Many a Heavy Judgement are allready fallen upon us, for our past sins against *God*; and in a more particular manner (wee have too just reason to suspect) for our *secure & carnall Confidence*, our *Trusting in the Arme of Flesh*, as well as our unpardonable Disobedience to, & vile contempt of, *Gods* Vice-Gerent the *King*. And many greater, for our stupid impenitency will fall, wee have also too Just cause to feare.

God hath moved the Land & Divided it, and if his *Allmighty*, & most *Mercifull*, hand doth not prevent, it must shake, nay totter into Ruine & Destruction.

The SWORD is drawn in the *Midst* of the *Nation*: *God* grant it may not bee too soon *sheathed* in one anothers bowells; nor *Whet* by the present *Cessation*. A cessation granted in order to treat.

Insomuch that what party soever gaine the victory, both must certainly, some way or other, in the Conclusion, bee Considerable Loosers.

It is a sad thing that subjects to the same Prince, should in Words many times profess, & pretend, the same thing; and yet all the while fight against one another to Destruction.

One Party, among other matters, declares for the *Protestant Religion* in generall; another for the *Church of England, as by Law Established*.

This cannot bee other, with honest meaning, than the very same cause, for the *Church* of *England* is undoubtedly a *Protestant Church*, and the best Protestant Religion (notwithstanding all aspersions) is professed in that Church; & yet, in all probability, here is, in the Nation, a Quarrel begun (*God* forgive the Authours) which is not like to bee determined without the Shedding of much Christian Bloud.

Or else, againe, One Party declares for the King also, (as the Lords at York) as well as the *Protestant Religion*, together with the *Liberties* and *Properties* of the *Subject*; Another for the *King, & Antient Lawes & Government* in the *Church* & *State*. This likewise, without mentall reservation, is no other than the former, & yet both Parties, you see, enter into a dismall bloudy War to decide the Controversy.

Tis certaine, that our *antient Lawes & Government* (so much depending on *Monarchy*) cannot be preserved, by the Destruction of the *Prince*; and *true Liberty & Property* can never be secured by the Destruction of the *Antient Government*; no more can the *right Protestant Religion*.

Come, BRETHREN, let us all be well-adviſed before wee imbrue our hands deeply in one anothers Bloud, ſuch like Pretences & Beginnings had, once, no better conſequence.

Behold, I ſay, two Parties of the Kings ſubjects making the ſame Proteſtation, and yet all the while fight with one another, ſo that one of them cannot bee ſincere. If two Perſons declare for the King, & yet fall to Blows, one of them (pretend what hee will) muſt certainly be a Rebell in fighting againſt the King.

I would, in Charity, thinke that you all conclude *Rebellion* a moſt odious thing; and that few will (I am ſure no good man would) dip themſelves, in ſo hainous a crime knowingly and willfully.

The danger is that many worthy & Honeſt Gentlemen, as heretofore (and now in our Preſent Iuncture) may be inſnared, before they are aware, into this foule Offence, ſo farre, that they cannot tell how to gett back againe; or (if they do themſelves) cannot hinder ill men from proceeding on, & effecting their ends by vertue of the Reputation which they have given to an ill cauſe.

I will therefore ceaſe to contend in this place, who is the *beſt ſubject* or *verieſt Rebell*. Whether I, that declare my ſelfe for the *King*, & the *Proteſtant Religion*; or hee, that declares himſelfe for the *Proteſtant Religion*, & the *King*, is the moſt Loyal, & the beſt Proteſtant.

I have here openly & frequently enough diſcoverd my Principles concerning Subjection. I am, Brethren, of the ſame minde I ever was, & ſo reſolved, by Gods Grace, to live & dye.

Inſtead of ſuch diſputes, I'le endeavour to paint, & ſett before your Eyes, this abominable ſin that neither party will owne. And (without telling you any more who are *Rebbells*) I'le plainly shew you, what is *Rebellion*, and what, it is to be *Rebellious*.

In proſecution whereof, I'le keep preciſely (as well as I am able) to the very Termes, & Wordes, of the *Church of England*, in her Printed *Sermons* or *Homilies*, Published by *Royall authourity*.

Rebellion then, you muſt know, is there eſteemd by the *Church of England*, whereever it is found, either among *Papiſts* or *Proteſtants* (either on the 5 of Nov. or on the 30. of Jan.) the worſt, as it was the firſt, of ſins.

In the firſt of her Homilies againſt *Rebellion*, it is ſtiled *the Root of all vices, & the Mother of all Miſcheifs*: and in the ſecond part. *the vvorſt of all vices, & the Greateſt of all Miſcheifs*. *at the Breaking in*

vvhereof

vvhereof all ſins, & Miſeries, did flovv in, & over-vvhelme the vvorld: The Authour of that accurſed ſin of Diſobedience (vvhich brings in all other at its heeles) being no other than LUCIFER *himſelfe, vvho of the Brighteſt & moſt Glorious Angell, for this very ſin of Diſobedience, & Rebellion againſt his King, became the Blackeſt & fouleſt Fiend, and from the Height of Heaven fell into the Bottome of Hell.* As our Church expreſſeth it in the afore ſaid *Homily*.

Rebellion, in another place ſpeedily after, is ſtiled *the Fouleſt of all ſins, being, as it vvere, the Source & Originall of all other, and inſeparable from the Higheſt Pride & Contempt of God. Hee that nameth Rebellion*, ſaith our Church, *nameth not a ſingle, or one onely ſin, as is Theft, Murder, Robbery, & ſuch like, but* (to ſpeake in the old language of the Homily) *the vvhole Puddle & Sinke of all ſins againſt God & man; againſt his Prince, his Country, his Countrymen, his Parents, his Children, his Kinsfolkes, his Freinds, & againſt all men univerſally. All ſins* (ſaith the very ſame Homily) *nameth hee, that nameth Rebellion*; every Comandement being violated thereby, pag. 360.

Yea, that *all the ſeaven deadly ſins are contained in Rebellion*, you will finde aſſerted in the ſame page, *all ſins, by all names that ſins may bee named, & by all meanes that ſins may bee committed, do vvholly, & upon heaps follovv Rebellion*, pag. 361.

Peſtilence, Famine, & VVar, declared in ſcripture, to be the greateſt of VVordly Plagues & Miſeries; yea all the Miſeries, vvhich theſe Plagues have in them, do altogether follovv Rebellion; the fore-quoted, pag.

Of all vvars, Civil VVar, (wee are there minded) *is the vvorſt: But Rebellion far more abominable than any Civill VVar*, pag. 362.

Moreover, that *Rebells are Commonly punished vvith Remarkable shamefull Deaths, & that they do very ſeldom repent*. (the greateſt of Punishments) wee are aſſured, by the very ſame Homily, pag. 363.

As alſo, *that Heaven is the Place of good & obedient ſubjects, as Hell, the Priſon & Dungeon of Rebells againſt God & their Prince.* Our Church, in that very page, terming *every obedient Realme the Figure of Heaven, & a Rebellious one the ſimilitude of Hell.*

I thinke I need not produce any more quotations, or arguments, out of this Repoſitory of our Church, to convince you, that *Rebellion* is the moſt abhorred ſin; and that it can never prove a *ſoveraigne ſalve* (whoever are the Authours or ſupporters of it) for the *King, Church*, or *Kingdome*.

But

But that I may have a ſufficient foundation, for a pathetick diſwaſion from this ſin; it will bee requiſite to informe you fully, in *right Church-of-England-Loyalty*. And it can bee no other, that is taken, word for word, out of theſe her own authorized Sermons, which will bee moſt effectually done, by ſatisfying you, in a particular manner, what the Church of England eſteemes to be *Rebellion*.

Firſt, *to withſtand, or uſe any force or violence to, Lawfull Soveraigns, tho they be never ſo wicked, and do never ſo much abuſe their Power, is Rebellion*. If you will not give mee credit; I'le tell you the very page where you may finde it. Even in the Homily of Obedience. Part. the ſecond, pag. the 66, the laſt Edit. in the yeare 1676. Where you are alſo minded (and I deſire you to take good notice thereof) that *the Amalekite who Killed King Saul, tho it was done by Sauls own conſent & comand*, 2. Kings. 1, *was put to Death*.

Secondly, wee are informed *that not only open Rebellion, or downe right Reſiſtance of the Lords anointed*; but any kind of *Inſurrection*, or COMMOTION, or *Murmuring* (one of our moderne vertues) *is condemned as an intollerable Wickedneſſe, in a well governed Kingdome*, NB. p. 67, of the ſame Hom. Where you ſee, by the way, how much this Ages, and that Ages, Proteſtants, differ in their Sentiments of Loyalty.

Thirdly, in caſe of *unlawfull*, or *ſinfull, Commands*, our *Mother* the *Church* of *England* (amidſt all the unjuſt Reproaches caſt on her) is ſo far from approving *any Violent withſtanding, or Rebelling againſt, lawfull Rulers*, that it will not allow of *any ſort of ſedition or Tumults, either by Force of Armes, or Otherwiſe, againſt the King himſelfe, or any of his officers*. But layes before the Rebells Eye Gods remarkable Judgements on *Corah, Dathan*, & *Abiram*, and on others, for provoking *God* in the like kinde; and leſſe provocations, than moſt of us have been guilty of, tho, through the mercy of *God*, & a *Gratious King*, wee have hitherto eſcapd unpunish'd.

The fore-mentiond *Corah, Dathan, & Abiram, were ſwallowed up alive, for but Grudging againſt Gods Magiſtrates. Others were utterly Conſumed by a ſudden Fire ſent from God, for their Wicked Murmuring. Others were ſuddenly ſtricken with a foul leproſy, for but froward behaviour*; not to mention ſome ſtung to death with ſtrange *fiery ſerpents*, and 14700, *at one tyme, killed with the Plague*, whereof you are minded in the Concluſion of the ſame Homily; as you are, in Other places of ſcripture, of 24000, & 70000, alſo ſlaine by the ſame Judg-

ment

ment of *God* for the very same sin. That very sin of *Rebellion*, that truly *Diabolick sin*, which many present pretenders to *Loyalty* nourish in their Bosomes; who have invited the SWORD into the Land, & thereby *Conjured up a Devill*, which *God* knowes when they will bee able to *Conjure dewn* againe.

I shall say no more to rectify your Notions Concerning *Loyalty & Rebellion*, than that our mother the *Church* of *England* (now sadly Wounded by her own Children) who is Exceeding averse to this Hellish crime, doth in these her orthodox & Pious Composers (the standard of our Sermons & divinity) Condemne it as *disloyall & Rebellious*, not only to *depose, destroy*, or *oppose, the King but to put him in feare, to Terrify, or disturb his sacred Person or Mind*; valuable (as the scripture tells us) above ten thousand of his subjects.

And how any of those, who either ioine with his Enimies; or sit still when their Soveraigne needs their assistance; or somuch as mutter against him, can purge themselves from this last mentioned Guilt (if the *Contrivers* and *Managers* of the *Invasion* have furnished them with distinctions to cleare themselves of the former) I shal never bee able to comprehend, or Understand.

Having now, by Gods assistance, shewn you the *necessity* of *Christian submission*, *Resolution*, & *Resignation* to the *Will* of *God*; and the manner how wee are to Exercise those *necessary*, & *usefull Graces*, and also made some *seasonable Reflections* on *Gods Judgements*, at this time hanging over our Heads, which do lowdly call for the Practise of the fore-said Duties (without which tis impossible for us to be so truly Penitent as to appease *Gods* wrath) Laying also before you the Hainous Guilt, & odiousnesse of the sin of *Rebellion*, and according to the Doctrine, & in the Words of the *Church* of *England*, endeavoured to informe you what the Church (which can better Judge than our Private Heads) doth esteeme to bee *Rebellion* & *Rebellious*, to fortifie you against the Odd Notions, & Hodge-Podge-Divinity of such Divines, as are more able to write the History of the Reformation, than willing to Practise the Reformed Religion of the Church of England (the Glory whereof is the Bearing Faith & true Allegiance to their lawfull Soveraigne) Give mee leave as well as I am able to dissvvade you from that abominable sin, and all approaches towards it, which is so dreadfull in its consequences, and destructive to *Monarchy* and *Episcopacy*, being fostered as the Darling of Presbitery & a

Common vvealth and probably by none more than our Neighbouring One, vvho Upholds her *unnatuall Invasion* by tempting Subjects to fight against their Lawfull Soveraigne.

BRETHREN I am not so old as to have forgot, nor so young but that I do Well Remember, the spetious & holy Pretences of 41 vvhich vvere made use of to Ruine both *Church* & *State*. Neither vvould I bee thought so stupid, as not to feare & suspect; but that the *same Traine* of *Designes*, *Intriegues*, and *Machinations*, may have the same dismall effects.

The Generality of People vvere even then, in the dayes of *King Charles I*, as much afraid of *Popery*, as vvee are at present, tho hee shevved himselfe to bee one of the most Pious men, and *truest Protestant Princes* on the Face of the vvhole Earth. They then dreaded TYRANNY & ARBITRARY POWER (as they pretended) tho they lived under a *Meek* & *Gratious Prince*, vvhose Clemency proved his Ruine. They Loudly Exclaimed against EVILL COUNCELLOURS, but vvere not satisfied till they vvere fleth'd vvith the Bloud of LAUD and STRAFFORD, and had over-throvvne (under that populous colour & disguise) the most *Considerable Pillars* of *Church* and *State*. They complained of *Greivances* (with no lesse noise in those dayes than Male-Contents in these) and also Unmannerly press'd for *Condescentions*, but when they had Extorted them from that *Good Prince*, (who was tender of his People even to Excesse) they were not contented till hee had *condescended* his Royall Head to the Block; and that, by one fatall Blow, three Kingdoms were involved in Bloud & Confusion, *Gods solemne VVorship & Service* turned quite of doores, the *Fathers* and *dignified Clergy* of the *Church*, as well as the *right-Loyall Nobility* & *Gentry* of the Land, Vilely trampelled on by the Meanest of the Vulgar, and at last the *Crowne* & *Church-Revenue* (the Purchase cheifly aimed at) seiz'd on, & imployed to maintaine & support FANATICISME & USURPATION.

Why *Rebellion*, *Sedition*, or any *rude Treatment of Majesty*, should now portend better in 88, than it did 48 yeares ago, I cannot discover. And that *Rebells* & *Traytors* fled into the *Low-Countryes*, should bee purified by the Aire & Conversation of *Holland*, I can as little Conceive. No more can I conceive how the inticing and ensnaring away of the Kings subjects (as at present) to fight against their *Liege Lord*

&

& *Soveraigne*, (nay to deliver him up into the hands of his Enimies) should be a ſpecimen, & infallible Mark of kindneſse to the Church of-England-Proteſtant-Religion. Which will not permit upon any pretences vvhatſoever to take up Arms againſt a Lavvful King, nor aſsiſt, aid, or abet thoſe vvho doe, no not ſomuch as to vvish ill to the Lords Anointed in the very Bottome of our Hearts.

For the Love of *God*, *Brethren*, let us leave thoſe fond immaginations, diſcourſes, and practices, vvhich have ſet the vvhole Land into a *Combuſtion*; let us bee ashamed of thoſe *Vnreaſonable Deluſions*, & *Methods of Delivery*, vvhich bring thoſe very *Feares*, (or *vvorſe Evills*,) on us, vvhich vvee endeavour to Avoid. Such *Infatuation* is a ſad *Prognoſtication*. *Quos perdere vult Iupiter hos dementat.*

Wee have, in this Iuncture, I confeſse, juſt ground of *Feare* & *Iealouſy*. I, vvho have hitherto Oppoſed Feares & Iealouſies, do novv adviſe the preaching on thoſe Topicks, to vvitt. That they vvho dare unjuſtly to *invade us*; intend if they can, (pretend vvhat they pleaſe) to *Conquer us*, and in plaine termes in the concluſion to *enslave us*.

I dare not in ſuch a Time of difficulty, but declare clearely my Mind & Conſcience. *If the Trumpet novv should give an uncertaine Sound*, it might bee of lamentable conſequence.

I never did yet (I thanke God) nor ever vvill play my Game ſo, as if I intended only to ſave my Stake.

It is your infelicity (Dear & Beloved Brethren) at this inſtant, to have no Perſon in Circumſtances Superiour to mee, (in the Country) to give you right meaſures. VVhich vvhen I have honeſtly and faithfully done; as I have endeavoured this day, (if you vvill not take them) the Guilt muſt lye at your ovvn doors.

I never yet vvas, nor ever shall be, I truſt, ashamed, in the Pulpit, to ovvn my duty to my Soveraigne. And if I should be ſilent novv, vvhen there is more need than ever for Preachers faithfully to Open their Mouthes, to prevent the *Seducing* of *VVell-Meaning People*, I should conclude myſelfe accеſſary to the *Rebellion*.

The *God* of *Heaven* by his *Holy Spirit*, the moſt *Infallible Guide*, direct us all into the *faithfull diſcharge* of our reſpective duties to our Sovereign, from vvhich vve can never deviate I am ſure vvithout deviating from the *Church* of *England*.

To *God* the *Father*, &c.

FINIS.

THE CHEIFEST MATTERS CONTAINED IN SUNDRY DISCOURSES MADE TO THE CLERGY OF THE ARCHDEACONRY of DURHAM, SINCE HIS MAJESTIES COMING TO THE CROVVN.

Summed up and ſeaſonably brought againe to their vievv in a Loyall Farevvell-Viſitation-Speech on the 15. of November laſt. 88. being ten dayes after the Landing of the Prince of Orange.

By DENIS GRANVILLE *D. D. Deane & Archdeacon of Durham, (novv in Exile) Chaplaine in Ordinary to his Majeſty.*

Printed at Roüen by WILLIAM MACHUEL, ruë S. Lo, neare the Palace for JOHN BAPTISTE BESONGNE, ruë Eſcuyer, at the Royall ſun, and are to be ſold by AUGUSTIN BESONGNE in the Great Hall of the Palace at Paris.

In the yeare of our Lord God M. DC. LXXXIX.

THE

CHIEFEST MATTERS

CONTAINED

IN SUNDRY DISCOURSES

MADE TO THE CLERGY OF THE

ARCHDEACONRY of DURHAM,

SINCE HIS MAJESTIES

COMING TO THE CROWN.

TO THE READER.

THE ſame neceſſity vvhich drove mee from my Home, at the very time vvhich my Soveraigne vvas forced to vvithdravv from his ovvne Palace, compells mee to ſend theſe, as vvell as my other, Papers, to the Preſs, to ſhevv the manner, hovv I parted vvith my Freinds & Flocks in the Biſhoprick of Durham, and that the laſt Diſcharge of my Archidiaconall Office in a Tyme of trouble, vvas ſuitable to my paſt life & Actings, during more than tvventy yeares, in a time of Peace. Dec. 11. 1688.

Hovv imperfect & inſufficient ſoever both have been, I never vvanted, through Gods Grace, Reſolution all a long to Oppoſe the Subjects in croaching on the Prerogative of their King; as heartily as I have vvith-ſtood the Dutch their Invading of the Land. It vvill be no great ground of Admiration then to all vvho throughly knovv mee, that, at ſuch a Iuncture, I did dare ſpeake plaine English, to fortify my Brethren againſt Temptations, and encourage them, as I have done, in their Duty to God & the King. And I Bleſſe Gods moſt holy name, that hee hath been pleaſed to beſtovv on mee, for the ſupply of my manifold Defects, allvvayes Chriſtian Confidence, in the Pulpit, vvho have not injoyed much of it any vvhere elſe.

By vvhat God gave mee boldneſs, at that time, to ſpeak in the ears of a large & Publick Auditory of Clergy & Layity (not rashly but vvith the moſt mature conſideration that I ever'd any thing in my vvhole life) they might perceive I did not intend to ſtay in Durham, if my Soveraigne ſhould bee Baniſh'd from his Kingdom. As by committing the ſame diſcourſe to the Preſs, after more ſerious thoughts & greater deliberation, all men vvill bee eaſily Convinced; that till my Soveraigne be reſtored (vvhich I do heartily pray for) I have no thoughts to returne.

Tho I found it very eaſy, & intelligible, hovv to behave my ſelfe under a Roman Catholick Prince, in the diſcharge of all Duties, incumbent on mee, as a Right Church-of-England-Subject, or Chriſtian; yet muſt acknovvledge that I am void of Logick & other Learning to ſupply mee vvith diſtinctions, and furniture, neceſſary to live under an Vſurper.

And therefore if the Reader diſcover the vvhole courſe of my life, as vvell as my vvritings, deſtitute of Craft to transforme my ſelfe into any ſhape, and change vvith the Government, let him not be aſtoniſh'd; or accuſe mee over rigidly, for not doing that, for vvhich I am not ſo vvell, as others, qualified, either by nature, or education.

It hath been my fate to have ſuck'd in other Principles, & to have been trained up under better Tutours; nay, poſsibly, in my vvhole Make, to be ſo contrived, and compoſed, that it is not in the Power of man to nevv-mould mee, into that ſort of Animal, vvhich can blovv Hot & Cold vvith the ſame Breath, and is able to ſave his ſtake, vvhat ever Card turnes up trump.

To theſe vvho ſhall condemne it in mee as a deplorable piece of Madneſs, or folly

to talk or write away such a Considerable Revenue, as Providence & my Kind Patrons have bestowed on mee, (which I am like to do by setting my name to what I print) I must declare that I am one of those Fooles S. Paul speakes of, who that I may bee wise am willing, in the sight of the world, to become a Foole, valuing my Innocency, & Quiet of Conscience, more than I do the best Deanery, or Bishoprick in Christendom. And as nothing yet hath tempted mee, I thank God, to Compliment away my Religion, (tho I have been by some so reproached) upon Gods raising & setting over us a Prince of a different Communion. So no Consideration whatsoever (I rely on Gods Grace) shall be able to prevaile with mee to prostitute it, by falling downe to adore the multitude, or any Image (tho it be of Gold) that shall be set up by the People.

Those therefore that attack mee by arguments, or Threats, in letters, to seduce mee back, and draw mee into a Compliance with the new Government, that I might set my hand to the raising up the Babell which they are building in England, may save their labour & ink. For till they have confuted the Doctrine which they have preached, as well as the sound Divinity of their Mother, which they have forsaken, they may cease from offering mee other arguments to convince mee. And till they perswade mee to set a higher value upon my money, than I do on the Grace of God, & prize my temporall interest more than mine Integrity (which no magick I have yet met with all hath been able to effect, so as to fill my pockets) they may also forbeare to affright mee with Deprivation.

I have long considered, & studied the point of Allegiance, which I owe to my only Leige Lord & Soveraigne King Iames 2, and to no other, and am firmely without doubt, or scrupule, satisfied that my Religion will not permitt mee to sweare fidelity to any besides him.

That the greatest part of my Brethren notwithstanding the faithfull & frequent endeavours I have used to establish them in Conformity & Loyalty, should forsake Gods Vice-Gerent, to do Homage to the Peoples, is an unexpressible greife to my soule.

To prevent the Incurring such guilt, and the lamentable scandall of such Apostacy, I did in due time (as may appeare from the date of the ensuing Addreß) expose my selfe to much censure, by delivering my mind, to an Auditory, which seem'd ready to run themselves (as they have done) into that Yoke & servitude; which I (who had greater temptations than others) was resolved to run out of the Kingdom, & from my preferment, rather than submit to.

And to demonstrate that I am (after great thought fullneß & much prayer to God to direct mee) of the very same mind here in France on Nov. 15. 1689, that I was in England on the same day of the month 1688, as well as desirous to expreße my willingneß, to do all that in mee lyes, to awaken those out of their sin, which I could not confirme in their Duty; I am as willing to commit to the Preße the discourse I then made. Tho I well know, that I shall, in so doing, in case these Papers get into England, (and consi-

*Gandelop. *dering mens present Genius & Actings there) be exposed to the danger of running (as it were) the * Gantlet through the Nation.*

D. G.

From my study in Roüen Nov. 15. 1689.

ADVERTISEMENT.

IF this or the former Piece have the good fortune to find the way back to Durham, and fall into the hands of theſe Perſons that were preſent when they were ſpoken, (for whoſe ſake they were firſt deliver'd and ſince Printed,) they may chance to take notice, in the peruſall, (if their memories do not faile them,) that the Authour is more ſparing than heretofore, or ever uſed to be, in his Commendation of the Conſtitution of the Church of England, and more particularly in the Praiſe of its well compiled Liturgy, which he was wont, upon all occaſions, very highly to extoll; In which caſe, they are deſired to underſtand and conſider, that theſe Papers have been Printed in a R. Catholick Country, where they could not be permitted to paſs the preſs without the peruſal, & approbation of R. Catholicks; and that it was a great mark of favour, and an eſpetiall token of their preſent forwardneſs to concurre with, and encourage Loyalty, to ſuffer Sermons and A ſpeech, ſpoken by a Divine of the Church of England, to be printed here at all, notwithſtanding the caſtigations which have been made, by the retrenchment of ſundry expreſſions, & omitting all Compariſons which did carry with them any Reflections. And therefore the aforeſaid people have no juſt cauſe given them to conceit, that the Authour hath, in any reſpect, Changed his ſentiments of the Religion of the Church of England, which he hath ever profeſſed, & where in he deſires and reſolues, by gods Grace, to live and Dye.

If the aboue mentioned Auditors, (who diſcouer too apparently, that there is among them at home, what ever is in the Authour abroad, a lamentable Change) or any other ſort of Readers, of our own, or of any Forreigne Nation, fancy him guilty of too much ſharpneſs of expreſsion, they are intreated to remember, or to be informed, that what ever he hath utterr'd, in a tyme of great Heat & Hurry, hath been ſpoken againſt ſuch as did invade his own Native County with unexpreſsible injuſtice & unnaturallneſs, (as well as many heightning aggravations for want gratitude) and that it was a ſpeciall Duty in every one of his Character, & his ſtation, at that time to expoſe as much as they were able, an invaſion which was beyond all precedent, & without paralell. In ſo much, that if a ſatyricall Invective (of which the Authour was never a great louer) be at any time allowable, in the writings of a Divine, it cannot be denied, ſurely, but that it may paſſe here, in this Inſtance: eſpetially Conſidering that he did very ſeaſonably ſhew ſuch his indignation, even before the Forces that Landed had rowled to ſo great a number, but that they might have been Oppoſed, nay ſuppreſsed, by any one County of England, which would have ſhewed it ſelfe, right valiant, faithful, and unanimous. And if ſome

A peech made by the Archdeacon to the Clergy of the Archdeaconry of Durham in the Church of S^t. Mary le Bovv on the 15. of Nov. 1688. vvith a Repetition of ſome cheife Matters contained in former ſpeeches ſince his preſent Majeſties Acceſsion to the Crovvn.

REVEREND & WORTHY BRETHREN.

Introduction. It is a Cuſtome in the Univerſity of Oxford, once in the yeare, in the Univerſity-Church, to have a Repetition-Sermon. This, as vellas other her Cuſtoms, I make no doubt, is ſupported with Subſtantiall Reaſon. An Auditory of Schollars and Learned men, Doctors & Divines, have not, as she ſuppoſes, all vayes ſuch faithfull Memoryes, but that they need a monitor.

It is no affront therefore Brethren, to thinke that the Graveſt Clergy, at the moſt Solemne Viſitation, may be men of the like Infirmities.

Were I not then Convinced by the ſanguage of your Actions (Whereby you Speak as plainly as by your tongues) that you have either forgotten many things of moment ſaid unto you, or have done much

much worse, that is, in plaine termes, undervalued & rejected them; I your Unworthy Archdeacon, might have cause enough, once in my life, to imitate this laudable University-Patterne, in making you a Repetion-Speech, which, tho long, will go downe with you the better, at a time, when, as at present, you have no Visitation-Sermon.

And here it will not be amisse to mind you, that, Repetition-Taske there, in the Church at Oxford, is the most difficult Imployment of the whole yeare. So that you will have Small reason to imagine that I do betake my selfe to the like course, so much for mine owvn ease, as for your Edification. And as I shall imitate my Mother the University, in one respect, so shall I in an other. Shee doth not exercise the Patience of her Auditory, so far as to bring to their view the substance of many or any Sermons of the whole yeare, but of the foure last imediately preceding Low-Sunday; viz. the Sermons preached on Good-Friday & Easter-Day with those on the two following Festivalls. No more shall I disturb you with Hearing the Heads of any of my past Addresses, saving the four last, I meane those, which I have made since the Death of our Late Gratious Soveraign. Tho I might invite you to look farther back, being not conscious to my selfe, (God be praised) that I did ever with zeale presse any thing upon you, but what was well worth your Hearing, and consonant to the known Rules of the Church of England. So without any more ado (praying for Gods Assistance) I enter on my proposed imployment.

REPETITION OF THE SVBSTANCE OF FORMER SPEECHES.

SPEECH I.

THE former of these four Discourses I made you in the Church of S. Nicholas, the three last in this where in wee are at present assembled. I shall according to our Oxford-Method entertaine you with the Cheif & Most important Points in the same order which I spoke them.

First in that (after a considerable absence & a great Change) I did

Judge

Judge it meet to bring to your vievv, *The Greatneſse of our Affliction, & our greater ſins vvhich provoked God at that time, & in that manner to punish us vvith the loſse of a Meek & mercifull Father of our Country.*

A Prince of ſo condeſcending a Race, that hee was (like his never enough to be admired and good natured Father) more concerned for the Eaſe & Property of his ſubjects, than for the ſecurity of his own Perſon & Prerogatives; A Prince of ſuch Exemplary long-ſuffering, bearing with ſuch innumerable & intollerable Affronts of his Authority, that hee did evince to all the world, that it was ſcarce poſsible for a Stuart ever to be a Tyrant: A Prince, what ever might be his own perſonall Infirmities, that had not one of thoſe groſse Flavves in a Monarch, which do border upon Injuſtice & Cruelty to his People; A Prince, that did ſo abound in Acts of Grace to a ſtubborn & ungratefull Generation, that an Exceſsive Clemency had like to have proved his own, as it did his Fathers Ruine: Laſtly a Prince under whom (God forgive our unreaſonable complaints) wee might have been (if wee were not) one of the Happieſt Nations in the World.

The next thing which I offer'd to your conſideration, was, *The Gratious Goodneſs of the preſent King, in not only continuing but Protecting our Religion: VVhereby hee did in an unexpected, Bleſsed, manner, defeat the bitter Calumnies of his Malitious Enimies, vvho for ſeaven yeares before had moſt ſeditiously hammer'd into the Spirits of the vulgar moſt Diſmall & Dreadfull Apprehenſions of a Popish ſucceſsour.* Hee thereby proving all thoſe (God be thanked) falſe Prophets, who had inſinuated into the Peoples minds (to the ſcaring them almoſt out of their ſenſes) that as ſoon as the Duke of Yorke came to the Crovvne, vvee ſhould have Maſse ſaid in all she Cathedralls in England. To vvhich Act of mercy in the King, it vvas but an unſuitable & unſeaſonable Returne (I could not omit the notice) to grudge his Majeſty, and thoſe of his Perſvvaſion, the Exercise of their ovvn Religion, vvith impunity from the ſeverity of the Lavves, vvhilſt God kept us under the Government of a Prince of the Roman Communion: Witneſse the Untimely heat of ſome turbulent Spirits, in the Houſe of Commons, vvhich aſsembled on the 19 of may after his Coming to the Crovvne, who flung a bone among that Auguſt aſsembly, vvhich vvas like to have broken all their Teeth: furiously puſhing on the then preſent, & immediate Revivall of the Penal

Lavves, vvithout any exception of the Roman Catholicks, vvho had undeniable pretences, conſidering their Loyalty and ſervices in the Great Rebellion, to ſome reſpite during the Reign of a Prince of their ovvn Religion. But the Major part of that Loyall Parliament vviſely foreſavv, vvhereto ſuch a prepoſterous proceeding did tend, and like faithfull Patriots did readily oppoſe, & ſoon Quench the flame of that ill-timed Zeal; reſolving vvithout any more adoe (Would God none had ever changed their minds) firmely to rely on the vvord of their Gratious Prince, for the ſecurity of their Religion & Lavves; dutifully expreſsing their juſt Indignation againſt thoſe raſh, as vvell as horrid Rebels, vvho did at that time, inſolently make a deſperate attempt to overthrovv our Antient Monarchy: The Parliament Paſsing a Bill of Attainder, in the firſt place, againſt the Arch-Rebell & Head of that Republican Crevv, vvho vvere Wafted hither from the Lovv-Countryes; and then after vvards aſsiſting their Soveraign vvith their Purſes & Perſons to the utmoſt of their Povver, till (by the Bleſsing of God) hee had vvholly ſuppreſs't a Dreadfull Rebellion; vvhich, hovvever ſmall it might be, in the beginning, might have prov'd fatall to the vvhole Church, as vvell as Kingdom.

On vvhich Wicked & Bloody Deſigne, vve may novv make the more ſevere Reflections (as things have fallen out) ſince that vile Rebellion, (after it vvas hatch'd in Hell) had been harbour'd in Holland, among our Neigbours, vvho make a bad complement to England, for raiſing them from a poor diſtreſsed ſtate, in the dayes of Queen Elizabeth, to ſo High and mighty a Republick, as to give chec to the moſt potent Crovvned Heads, even to the greateſt of their Benefactors: and from diſputing in the dayes of Charles 2 for the Soveraignty of the ſeas (an act inſolent enough) to contend in the dayes of King Iames 2 for the Soveraignty of the Land, and to fight for the Imperiall Crovvn of this Kingdome, if not to vvear it on their heads (vvhich it vvould badly become) to trample it under their Feet; vvhich vvould be the undoubted Iſſue of a Flemmish zeale, mixt vvith Gunpovvder & Brandy, tho never ſomuch varnish'd over vvith Pretences of Liberty, & Religion.

Wee may learne the Favour of the Hollander, in the ſtories of Amboina & Bantam. From Dutch Acts of Mercy (tho ſome I do behold vvould not be convinced a fevv dayes ago, that, if the Dutch

should

should land, they intended us any harme) the Lord deliver mee, and all the Kings Obedient Subjects. And let thoſe vvho abound vvith ſo unaccountable & abſurd a ſort of Charity, only feel, & experiment their Compaſsion. And novv from this ſeaſonable, and pertinent digreſsion I am led to my third particular of that Viſitation-Speech vvhich I am Epitomizing. To vvit.

The unſpeakable & undeſerved Mercy of Allmighty God, in the bleſsed ſuppreſsion of that Diabolick Rebellion vvhere vvith the Enimies of our King & Church vvel-com'd our Soveraign to the Crovvne.

A ſad vvelcome for a poot Weather-beaten Prince nevvly come into the Haven after a long & terrible Storme; lately baniſht from Kingdome to Kingdome, and (vvhich hee had reaſon to thinke none of the leaſt penances vvhich Heaven had impoſed upon him) driven into Holland among the Ducth, vvho it is a Wonder did not uſe Violence to him, ſince they did immediately, upon his Coming to the Crovvne, countenance & ſupport thoſe Rebellious miſereants, that ſought his Royall Life. And vvhoſe good vvill & vvell-vvishes to thoſe unfortunate Rebells (vvho landed in the vveſt) may novv Clearly be diſcover'd, by the preparations vvhich they have been making ever ſince the Victory, given by God to our Soveraign, at King-Sedgemoor. Which diſappointment, it is plaine, greived them, ſince they are, at this very inſtant, maintaining the ſame Quarrell; publiſhing a no leſse Wicked Manifeſto, or Declaration; only vvith this difference, that theſe treacherous Enimies (vvhich in this juncture of Affaires have impudently invaded us) ſeem a little more angry, than thoſe traytors vvhich landed at lime, vvith the God of Heaven, for poſtponing their Stateholders pretences to the Crovvne, by the Bleſsed Birth of a hopefull Prince (vvhom God preſerve) To vvhom the Barbarous Dutch (and ſome more barbarous among our ſelves) have been more cruell than Bloody Herod in killing the Children, by endeavouring to prove him illegitimate & diſinheriting him (vvhich Providence & the Kings vviſedome & Care ſeems to have put out of diſpute) thereby deſtroying the Hopes & felicity of three Kingdoms, in depriving them of ſo unvaluable a Bleſsing as an heir Male, to ſucceed to & ſupport the Monarchy. But, to returne, the Remarkable Juſtice & Vengeance of God, in cutting of vvith great ſpeed thoſe Traytors, laſt ſpoken of vvhich they had foſtered in their Boſome, and

aſsiſted

assisted with vessells and armes, to land and begin a Rebellion in England and Scotland, together with the many signall Providences of Heaven, in frustrating all their Wicked designes, bringing to nought all their mischeivous attempts, and making that Rebellion, intended for the Ruine of Church & State, a meanes (as rightly improv'd it might have been) the longer to uphold both; should Convince (I say) even the most stupid Dutch Understanding of the heavy displeasure of God against such hatefull Hypocrisy, as the Colouring over secular, unjust, nay treasonable & bloody Machinations with the profession of Piety: One of the Motto's which they, at present, beare in some of their Flags (as reported) being pro libertate & Religione for the Preservation of liberty and Religion. That our Neighbours the Dutch, of all others, are become thus zealous & devout, & concern'd for the liberties and Religion of England (as they would have us imagine) is some what unintelligible. *Bibit Flander ediique bene*, hath been by wise men heretofore assigned for the Flemmins Character; and I never since heard of his Reformation. Such SAVIOURS OF OUR CHURCH (God blesse her) would be as bad as the late SAVIOURS OF OUR NATION. If Heaven were incensed against us in such a degree, as to put us under a necessity of such *miserable Comforters*, and freinds to support us, it would be hard to know which to choose: *A Saviour* from *Amsterdam* or *Sala-Manca*. All I shall farther say, before I proceed to the next particular, is, that as I do, with all my soule, thank & blesse Heaven for Saving the Nation from one of these Saviours, so I pray with most fervent Zeale (in conjunction with all truly loyall subjects) that wee may, in due time, be saved from the Other; Trusting in God, nay resting well assured, that wee shall have a gratious Returne of our Prayers, if our sins prevent not. And so I ingage in my last particular of my first discourse, namely.

Our indispensable Obligation both to God & the King, to live suitably to such unexpected Blessings of Heaven, & unmerited kindness of an indulgent Prince.

The mercy of God (you were then told) had been Wonderfull beyond expression to our Gratious Soveraign, in first restoring him with his Royall Brothers, after innumerable difficulties attending the Great & Long Rebellion, afterwards preserving him from the

danger

danger of many Bloody Battells in defence of this nation, againſt thoſe very enraged Enimies, vvhich would (notwithſtanding vvee feele their Malice) make the vvorld beleive (and ſome I find are eaſy enough to beleive it) that they are our kinde, nay Religious Freinds: In the next place delivering him, from that never to be forgotten danger of the Deep, vvhen the GLOCESTER periſh'd on the *Lemon & Oare* vvhere God many vvayes manifeſted, that hee vvas a Prince vvhich Heaven took into it's ſpetiall & Extraordinary Protection: Then reſcuing him from a greater than any of the former danger, even from *the Madneſs of the People*, from the fury of the Rabble, from the Rage of the incenſ'd Multitude, vvhich could not refrain from the higheſt of Affronts, ſtabbing *in Effigie*: Judging him unvvorthy of the reſpect due to a Kings Brother, tho a Turk or Pagan, not remembring him for a vvhile ſomuch as in their Prayers or Cups. Which ſpleen & Contempt of his ſacred perſon, increaſed to ſo high a Pitch (I then obſerved) that many, of all degrees & Quallities (ſetting themſelves againſt him) vvould hoe ſatisfied vvith nothing leſſe, than a barbarous Excluſion of him from the Impetiall Crovvne, vvhereto Allmighty God in ſpite of Men & Divells has brought him. vvith great Honour & to our Comfort: God, *in vvhoſe Governance are the Hearts of Kings*, putting it into his Royall mind to diſpell the Fears & Jealouſies of his people, by the firſt Act hee did in Councell; before hee had vviped the Tears from his Eyes for his beloved Brother; And after-vvards making him a Bleſſed Inſtrument of ſuppreſſing that firſt (Dutch) Rebellion, vvhich I dare ſo to ſtile, ſince it vvas formed in Holland, the Comon Receptacle of Chriſtendom for Rebells & Traytors, and ſo ſucceſſefull a Forge for Treaſonable practices, that tvvo proſcribed Miniſters (fitter to be Smiths than Divines) have there hammer'd out a ſecond more Divelliſh Conſpiracy. Such Goodneſs of God to our Royall Family, not leaving it deſtitute of a Prince of the right line, but ſettling upon the Throne ſo accompliſh'd an one in all reſpects, that if hee had been of our Ovvn Religion, vvee ſhould have thought our ſelves loaded vvith more Happineſs than vvee had been able to beare. This Mercy I ſay, in raiſing a Gratious Prince (tho of a

different Faith) to be the Defender of ours ; in crushing a Rebellion like a Cockatrice in the shell , which aimed more at the destruction of the Church than the Crowne , is so unparallell'd a Blessing as deserves Everlasting Praise , and an eternall obligation to conforme our lives to the Will & Commands of our Earthly as vvell as our Heavenly King. Which vvee cannot do (give mee leave on such occasions allvvaies to be your monitor) till nee do approve our selves truly Genuine , obedient sons of the Church, as vvell as Dutifull Complying subjects (I knovv no difference in those tvvo Epithets of Obedient & Complying , tho the last hath been turn'd into a reproach) in all things vvhich are not Contrary to the Clear Word of God. But I vvill , for a vvhile, stop such inlargements , as vvell as set a Period to my promised repetition of the most important Heads of the first of my four Visitation-Discourses , propounded to be brought to your Vievv. Which I have inlarged by unavoidable digressions , Occasion'd by the present vvicked and treacherous Invasion. I shall sooner passe through the Heads of the second remaining ones, without such additionary Reflections , and bring all , I trust , vvithin the compasse of lesse time , than what is allowed for both Sermon and speech at a Visitation.

SPEECH II.

THe cheife points of my second discourse which I shall lay before you , are, as followeth.

First our present Kings further Expression of his Gratious Goodnesse and Condescension in the seasonable & happy Renevvall of those vvholesome & Excellent Directions to Preachers , vvhich vvere publish'd by his martyr'd Father , and set forth , a second time , by his Royall Brother K. Charles the 2. in the yeare 1662. Injoining such a Regulation of the Pulpit (out of which have issued our former and our present Flames ready to devour us) such Exact conformity to our Rubrick , such frequent Publication (in all parochiall Churchs) of the Doctine and discipline of our Church , such respect to the Lords day , and cheifly such a Training up of the

Youth, & Catechiſing them in the Book of Common Prayer, as was the moſt likely meanes, (valuable infinitely beyond all our Diſputes & Harangues from Either Pulpit or Preſſe) to preſerve, the Church of England. And which wee Clergy had greedily embraced (God forgive us that fatall Error of Neglecting them) had wee not laboured under ſome kind of Infatuation.

Secondly, that bitter Invectives againſt the Pope of Rome (vvhilſt vvee live under a Prince of the Roman Communion) omitting the more ſure vvayes to preſerve our Religion, allovved by this, and the laſt Good King, as vvell as biting declamations againſt the non-Conformiſts in the late Kings Reign, by thoſe vvho vvere themſelves but ſemi-Conformiſts, vvere an Effect of very blameable & dangerous Zeale, and had mightily increaſed our ſchiſme and vveakened our Church: It being not Satyricall Harangues, in the dayes of K. Ch. the 2. (as I then told you, & ſtill thinke ſeaſonable to repeat) againſt the Fanatiks, which did without a Compleat Conformity to our Rules, ſignalize a Right Church-of-England-Divine. No more than furious Railing, or hot Diſputing againſt the Pope, or Church of Rome, in the preſent Reign of K. James. 2. Can give an undeniable Demonſtration, that wee are Good Subjects, or firme Proteſtants. Neither of which can evidence us (God knowes) to be the legitimate Jſsue of that Church vvhich vvas never guilty of Boiſterous, and unmannerly Zeale, but allvvayes profeſt and taught, not only a deep veneration for Majeſty, but Chriſt like Meekneſſe and Moderation: Exhorting her Children to Honour the King, as vvel as Feare God, and to be juſt to all, even to the vvorſt & moſt implacable of her Enimies or Impugners.

Thirdly I ſhevv'd *the indiſpenſable Duty of every one of us, to betake our ſelves to a more indubitable Courſe, than the former, of maintaining our Religion by thoſe lavvfull meanes (and much more effectuall than the other) vvhich vvere allovved by the King as vvell as our Church to ſave our ſoules*, that is, by living according to our Doctrine, rather than by Talking for it, & moſt particularly by ſtudying and practiſing our Common Prayer Book; not Spending our Povvder & Ball in needleſſe and impertinent pickarings, but laying up a ſtore of Ammunition, & furniſhing our ſelves by the foreſaid preſcribed Courſes vvith Courage & Magnanimity againſt a Day of Battell.

The fourth & last Poinc recommended to your Conſideration then, at that Juncture of Affaires (and is ſtill vvorthy to be thought of) vvas, *vvhether that Subtile & Malicious ſpirit (vvho often transforms himſelfe into an Angell of Light, effecting his vvorſt Deſigns under the diſguiſe of Holineſs) dot not uſe pretended Zeale againſt, as vvell as Fears & Iealouſies of Popery, as the moſt likely and ſucceſſe full ſtratagem to bring it in.* I vvas then and am ſtill of that Opinion. And, for Gods ſake, do not deſpiſe this honeſt Caution.

SPEECH III.

THus having diſpatch'd the things moſt vvorthy of notice, contained in my ſecond diſcourſe as vvell as the firſt, I ſhall attempt to bring to your vievv the moſt ſignificant Heads of the third.

And here Waving ſundry Arguments then laid before you, to ſubmit to your Soveraigns Will and Pleaſure, even, in the moſt uninntelligible of all his Acts of Mercy, I meane, that Including the Fanaticks in his Declaration for Liberty of Conſcience. Exceſs of Favour & liberty granted to his ovvn, as vvell as our Churches enimies; as allſo paſsing over the Characters of a right Loyall, and unalterably Obedient Subject to the King, and of a true, right bred ſon of our Church, together vvith that *Man of Indifference*, that pretends to be both, & yet is neither, vvhich I did then very largely ſet before you, as vvell as the motives to become the tvvo firſt, that is, Good ſubjects, & Good Chriſtians: Waving, I ſay, theſe and ſome other matters, that time vvill not permitt mee to reflect on, I ſhall only exerciſe your ears at preſent, vvith hearing four Cautions, or Directions, vhich I recommended to my Auditory, in the Concluſion of that Charge to the Clergy, to vvit.

Firſt, that, *that juſt, reaſonable, and moderate Ground of Feare, vvhich every VViſe man ought to have, in our Circumſtances, might drive us more cloſe home to the Throne of Grace, and Gods Altar* and make us all acquaint our ſelves, better than ever heretofore, vvith our Hearts & Conſciences; taking ſuch care of the internall exerciſe of

of Grace & vertue in the ſoule (vvherein cheifly is the Kingdom of God) & living in ſuch Obedience both to God & the King, as become the beſt Chriſtians & Subjects leaſt that our Merciſull God & Gratious Prince (on vvhoſe Grace & ſſavour our Felicity did then greatly depend) ſhould for our paſt, or future provocations be incenſed, and deprive us of the Liberty vvee injoyed, in the Exerciſe of our Eſtabliſh'd Religion.

The ſecond Direction vvas *to take care of the young Generation, and never to ſuffer any Youth to depart from the parishes, or families, or approach to the LORDS SVPPER, vvith out due Inſtruction, and a ſuffisient degree of knovvledge and Devotion.* (*Hic labor hoc opus eſt.*) And if you vvere for any vvorks of ſupererogation, I prayed you to practiſe them in this courſe, permitted to us (Bleſſed be GOD & his VICE-GERENT) nay required of us by his Majeſtie in his pious DIRECTIONS to PREACHERS, as before mention'd; vvhereto vvee all ought (as I then Caution'd you) to keep cloſe, and the neglect vvhereof hath much contributed, vvithout diſpute, to our preſent miſery.

A Third Advice vvas *to bevvare leaſt a Vulgar notion of Loyalty, & obedience to your Superiours in Church & State, might debauch your Underſtanding, and make you more ſuſpitious of your Governours inchroatment on the Peoples priviledges, than of the Peoples Sacrilegious Invaſion on the Prerogative of* GODS VICE-GERENT. When vvee cannot diſcover in England (eſpecially in the family of the Stuarts) any One Inſtance of the ſtirſt; but may every day find our lamentable Examples of the latter; And that you vvould remember & be aſſured, that the Religion of your Soveraign did not one jot either leſſen, or ſomuch as reſtrain, the Autority or Povver, vvhich hee received from GOD and not from his ſubjects; as alſo be more afraid of, and averſe to *Popular Tiranny*, than *the Abuſes of Government in a Monarch*; vvho may be ſuppoſed to have, as vvell as his ſubjects, knovledge, Grace & Conſcience of Duty to his Soveraign in Heaven, to reſtrain him from an extravagant exerciſe of his Povver; and to informe him, that his Account to God, vvill be more heavy than that of his ſubjects in caſe of Male-Adminiſtration.

My fourth & laſt Counſell vvas *to be juſt to all men, both to the Romaniſt and Diſenter.* That your Averſion to the Doctrine of

any Party (tho never ſo Contrary to your ovvn) ſhould not, in any manner, exceed your Love & Concerne for the Religion you profeſs'd; and tempt you to encourage bareſaced Violations of Truth & Juſtice, vvhen it is in the Concerne of an Enimy, or Adverſary to your Opinions.

SPEECH IV.

THERE remaines novv only the laſt of my foure Addreſſes to be brought to your vievv (before I ingage in my Concluſive Reflections) vvhich conſiſted of three heads, & vvherein I ſpoke by vvay of Caution (I deſire you to remember) rather than accuſation.

Three things I did adviſe, and beſeech you in a particular manner, to take heed and be vvare of; (And ſo I ſhall in the name of God, as long as I have the Honour to be your Archdeacon) Things vvhich really portend much vvorſe than moſt grounds uſually aſsigned in this ſuſpitious Age for Fears & Jealouſies.

The firſt vvas, *A prepoſterous zeale againſt our Adverſaries, accompained too often vvith a ſpirit of Contradiction.*

And vvhich diſtills more averſion into us, and diſguſt againſt our Adverſaries Perſon, than Principles; Inclining us to Oppoſe, & confute him right, or vvrong, Concluding all to bee evill in our Antagoniſts (tho oftentimes very Commendable) and fondly Over-vveening all to be Good (tho ſome times very unchriſtian) in our ſelves, and others of our Perſvvaſion. A mallady, vvhich hath been long the Diſeaſe of our Nation. Our Poor Church, ever ſince the Puritan Faction began, labouring under the ſame, in ſuch degree, that a Spirit of Contradiction hath been Commonly made the Cheife ſtandard & meaſure of many mens Religion & Devotion, and the diſtance they kept from the vvays & Sentiments of their Oppoſers, look'd on as an infallible Mark of the vertue of their ovvn Perſons, and Truth of their profeſsion. Which Opinion and Judgement of matters (tho never ſo popular) are very falſe Weights & Meaſures. By reaſon, at this rate, the vvorſt men muſt allvvayes be the greateſt ſaints, ſince in them dvvdls moſt

most Hatred & animosity, & bitter Aversion to all that is not their owne: Horrid vices, are usually the Parents of this spirit, which I set before you, & desire you may all Loathe.

The second thing I caution'd you against, was, *mens Declining in Loyalty & Love to their Prince, on account of his Religion*; Which doth not in any manner dissolve or abate the Bonds of Duty & Respect in the subject. But on the Contrary Favours received from such a Prince (such as we have received as I shewed then more largely) oblige subjects to some more officious respects than are to be paid to a kind Prince of our own Persuasion.

The third thing whereof I told you that wee ought to beware, was, *Ingratitude to both God & the King, for those spetiall Mercies and Acts of Grace, which wee receive from one and the Other, even during our Murmurings and Complaints.* Ingratitude to the King, I then informed you was inseparable from Ingratitude to God, A Good & Gratious Prince being a Choice Gift of Heaven, & one of the greatest blessings which a Nation can enjoy. And hee that will not from the Bottome of his Heart returne his thanks & Praise for so inestimable a Jewel, is a mounster of Unthankfullness to the Common Governour of the Universe, the Greatest of Benefactors.

Reflections on some of the points repeated, & the circumstances of the Nation, at the time of the delivery of this speech in reference to the Invasion.

And now, Reverend Brethren, I have, by the assistance of God finish'd the Task which I propos'd; (that is,) of Refreshing your memory with the recitall of the most important matters which I recommended to your Consideration, in all my Publick Visitation-discourses since the Death of the King. And I am sure that there is not one of them, but is very worthy of your thoughts, espetially in such a Juncture of Affaires, as obliges every man in authority, to use the most powerfull Arguments,

ments, vvhich ever vvere uſed, to raiſe men to a high pitch of Loyalty, & affection to the Crovvn of England.

I might very properly, & profitably farther reflect and inlarge on any of the paſt particulars, in theſe our Circumſtances. But I ſhall confine my ſelfe cheifly to the tvvo laſt, vvhereon I did moſt breifly Touch, as moſt pertinent for our Meditation, in this day of Rebuke & Trouble.

All men are novv, I ſuppoſe, ſufficiently Convinced (vvho do not labour under ſome deſperate Deluſion) of the Miſcheivous deſigne of our Treacherous neighbours; vvhom vvee ſhall bee aſhamed nay a fraid any more, ſurely, to ſtile Freinds, or to cry *they vvill do us no harme*, (language vherevvith my eares have been long grated) it being novv by Proclamation Treaſon ſo to do.

If the Prince of Oranges landing vvith 14000 Traytours (or ſupporters & Abettors of Treaſon) at his heels (the particulars of vvhoſe forces you have in the laſt Gazette, together vvith ſome Heads of his Rebellious Declaration) vvill not convince men, that there vvas ſuch a thing as an Evill intended Invaſion, and that there can be no good deſigne to our Liberty, nor Religion, by ſo manifeſt a Violation of both, I ſhall give them up for loſt, for men void of common ſence, and not ſpend any more paines or breath upon them.

As ſoon as his Majeſty told us, in his late Proclamation, that hee had undoubted advice of a Wicked Deſigne to invade, & Conquer his Kingdom, I did (& thought it my duty ſo to do) firmely beleive it, and have ever ſince accordingly, in my poor ſphere, not only offer'd my moſt fervent Prayers to Heaven, for the protection of our Gratious King, Church & Kingdom, but have done all that in mee lay, both by vvord & example, to exhort every perſon Committed to my Charge, to defend our King and Country.

And if all perſons had been as forvvard, as my poor unvvorthy ſelfe, to give credit to, & rely on the Word of our Prince (vvhich I have not yet doubted) the Nation had been, it is manifeſt, in a better ſtate of Preparation. Tho God be praiſed, his Majeſtyes vigilance hath been ſuch, that (if his Officers continue faithfull) the Kingdom is in no bad poſture to receive, & requite

the

the malice of our Enimies: triumphing, at laſt, as gloriously over theſe inveterate Foes as hee did three yeares ago, over the laſt rebellious villains, vvhich landed in the ſame Country.

Thirty thouſand vvel-diſciplin'd & loyall ſubjects, under the banner of ſo valiant a Prince, as ours, are able undoubtedly, by the bleſſing of God (deſpaire not) to encounter any Prince in the vvorld, attended on, but vvith 14000 Rebbells. By vvhich appellation I do no injuſtice, ſince in the Caſe of Rebellion & Treaſon, as in that of murder, all companions are adjudged to be acceſſaries, and juſtly are to under go their triall, as vvel as the principall Actors.

The Goodneſse of our own Cauſe, & the Badneſs of our Enimie's, is as cleare as the ſun, & put beyond all mann'er of doubt, or ſuſpition. Neither of vvhich can be brought into Queſtion by any perſon, but ſuch an one, as having ſuck'd in ſedition with his milk, is Antimonarchicall (vvhiles hee pretends to be Antipapiſticall) in his nature, and ſo much more zealous for the Name of Proteſtant (the vorſt thing in it) than for the Religion of Proteſtants, as to become a Well-viller to Turks againſt Chriſtindom, vvishing ſucceſs to Infidells, becauſe Cerent Tecli, Bearing the name of a Proteſtant (a Rebell and an Apoſtate, or as bad) is one of their number.

Wee muſt not think ſo blaſphemously of the Deity, that the God of Heaven (a God of Purity & Truth) can have more favour to ſuch a Rebellious Rout, than to a Loyall Army fighting under the Royall ſtandard of their lavvfull Prince in defence of an antient Monarchy, & moſt excellent Government.

No, no wee muſt not imagine, that God (vvho is of *purer eyes than to behold any iniquity vvith approbation*) *can have regard to ſuch a Gathering together of the frovvard and Inſurrection of VVicked Doers* (*as holy David heartily Prayes againſt in the* 64. *Pſalme*) *vvho have vvhet their tongue like a ſvvord, and ſhoot out their Arrovvs even bitter vvords.* Where Davids Character of the Wicked (you vvil eaſily perceive, if you vvill take the pains to peruſe the vvhole Pſalme) exactly agrées with our Invaders. Both the vickedneſs & ſecrecy of their Undertaking having been ſuch as hee deſcribes. But as his Character & Complaint in the former part of the pſalme doth well agree with thoſe of our Enimies; ſo, I truſt in God,

and heartily pray, that the latter & prophetick part, may be verified of them likewise. v. 7. 8. 9. *But God shall suddenly shoot at them with a swift arrow, that they shall be wounded, yea their own tongues shall make them fall; insomuch that who so seeth them, shall laugh them to scorne; And all men that see it shall say, this hath God done; for they shall perceive it is his worke.*

Many considerations, together with Gods Providence, in bringing this and other pertinent psalms to the Churche's use, since certain intelligence of the Enimyes landing, do (for my particular) incourage mee to put my Trust in God, that hee will not give us up, (I am sure hee will not unlesse our sins rise to a higher Pitch than theirs) as a Prey to these our Malitious Enimies.

If all orders of men amongst us, who have transgress'd his righteous Lawes, and render'd (to use the words of our prescribed prayers) *both his Mercies & Judgements ineffectuall to our amendment*, do but unfeignedly confesse to God, & Heartily repent for such their Provocations, turning away from their wickdnesse (for which it is not yet too late) Hee will be pleas'd to turne away from his wrath, which now hangs over our heads, & doth greivously threaten us.

But let us all rest assured, that woe of England can never be throughly reconcil'd to Almighty God (and somuch I dare in his name to assure you) without repenting of our Ingratitude (of the late Odious unparallell'd Ingratitude) to our Soveraign, as well as himselfe. Which brings mee home to the Topicks, that are of all other, at this time, most pertinent for our Consideration. Which Ingratitude, I say your Ingratitude to God & the King; which among other sins, & innumerable impieties, (many of which I feare cry for veageance) doth dare Heaven, not only to chastise us it selfe, but to make us *to be rebuked of our neighbours, and a By-word among the Heathens, suffering us to be laught to scorne, & had in derision of those that are round about us*: The least which the best of us, at this Crisis, may justly dread for our late (as well as former) wretched requitalls, that wee have made for the Mercy & Bounty of our Father in Heaven & his Deputy on Earth. I shall not omitt the repetition there of (tho late carriages & transactions persuade mee, it will be unpleasant to some

of your ears) ſince out of Gods Rods vvee may at this very inſtant pluck a feſcue to teach us our leſſon.

Wee have impudently defied HEAVEN, by all imaginable Provocations, but by nothing more (I am not afraid, nor aſhamed, yet to harp upon my old ſtring) than by our contempt of it, in making bold vvith it's VICE-GERENT. Tho God hath bleſs'd us English, vvith a more happy Race of Kings than any Nation in the World can boaſt of; yet it is notorious, that no people under the ſun, have transgreſs'd more egregiously by murmuring & Complaints, or that hath Copied out vvith more exactneſs the *unthankfullneſse, infidelity*, & Diſtruſt of the Impenitent & hard-hearted Iewes; Both in reference to God himſelfe in Heaven, and their Conductors, MOSES & AARON, here on Earth.

If God in his vvrath had ſent us a vvicked Heathnish Perſecutour, a Nero, a Caligula, or Diocleſian, to Reigne over us, vvee muſt vvith Confuſion have confeſs'd, that it had been much leſſe than vvee deſerv'd. And yet vvee (the moſt incorrigible people, I thinke, under Heaven) are ſo ſqueamish, that vvee cannot digeſt a Chriſtian Monarch, Gratious & mercifull even to Wonder: A Prince, vvho hath demonſtrated himſelfe, beyond all gainſaying, to be a true ſon of K. Charles the Martyr, vvho vvas (I am perſvvaded) of the greateſt clemency that ever vvas upon the face of the Earth; cannot digeſt, I ſay, a Soveraign endovved vvith all theſe Graces (and a multitude of other Kingly Qualyties relating to War & Government) merely becauſe hee is not of our opinion, in point of Religion; tho hee gives us no other diſturbance in the exerciſe of ours, than to deſire liberty, for himſelfe & party to enjoy their ovvn.

Since vvee have thus Ungodlily Brovv-beaten Strugled vvith, and in a manner Diſclaimed, if not rejected, ſuch a Chriſtian Prince, God in his Juſtice threatens to give us up a Prey to our Enimies, & the vvorſt Maſters upon the face of the Earth.

Our abhorr'd Ingratitude to his Royall Brother & ſelfe (vvithout putting in to the ſcales our other innumerable ſins & impieties) may give us juſt ground to feare, that our incenſ'd God may deſigne to teach us ſubmiſſion and ſubjection by ſo ſevere a Method, as to make us (vvho have been yet one of the freeſt and moſt happy Nations of Europe) TRUCKLE to an Upſtart-

Commonvvealth, to an Antimonarchicall Generation; vho by their continuall shelt'ring, encouraging, and assisting of Traytors, proclame their Emnity to the very name of King; and that they vvould not leave (if they could have their vvill) one Crovvn'd Head in Christendom.

But let us not be discouraged, or despond over much. Our condition (Blessed be God) is far from desperate. England cannot be destroyed, unlesse it destroy it selfe. If vvee vvill, in this our day, but forsake our sins, and stoop first to the God of Heaven, and afterwards to his Anointed servant, our Indulgent Soveraign, as far as hee hath for this last month past condescended to the requests of his People; flinging the vvorst of Traytours, our sins out of our Bosomes, and I do not doubt, but that vvee shall soon drive the Dutch victoriously out of the Land.

TO CONCLUDE.

IT May perchance, Brethren, seem a little out of the road to employ in this my sole Charge to the Cergy (as I have done) the whole time alloted both for Sermon, & the other ordinary Application. But I pray consider that, I speake to you in a very extraordinary Time, vvhich requires every one of us (Publick Persons) to do if hee can, something extraordinary in the discharge of his Duty. And besides, tis a time of danger and vvar, vvhich may be attended on, if God in his mercy doth not prevent, vvith Blood & Confusion. So that I cannot assure my selfe (t'vvould be a sin not to feare vvhen God threatens) that I may live to speak to you in this Place any more (Anceps fortuna belli) tho I declare I have not such dreadfull Apprehensions, as some may have, of this unnaturall War, but support my selfe vvith a good measure of Confidence, that God vvill give the King speedily the necks of his enimies, since hee hath by his late Gratious Condescensions, and assurances regained (I am vvilling to hope) the hearts of his Freinds. Which desireable issue nothing can vvithold Heaven from bestovving upon us, but Impenitency.

& more particularly, the vvant of Humility to Confeſſe the Errours vvhich vvee, the Leaders of our flocks, have been guilty of, & to ovvne the falſe ſteps vvee have made, to the Miſguiding of our People.

I do, as vvell as the King, next under God, rely on the brave antient valour of the English Nation: English men fighting vvith ſvvords, vvhile their Enimies put their Truſt, cheifly, in Lyes, & Libells.

When our Royall, & Puiſſant Soveraign appears in the head of his Troops; His Example, ſure, muſt needs animate and create Valour in the moſt diſpirited Covvard. And had I not indiſpenſably devoted my ſelfe, to ſerve my King, by ſerving our Church (and obliged my ſelfe to pray rather than fight for his Crovvn) I vvould be the firſt man that should run to the Royal Standard, and pleaſe my ſelf to thinke, that in defence of my King & Country, I should have the Honour of ſome of my Anceſtors, to fall in the Feild, or be buried in thé Deep.

Let not my Earneſtneſſe (Brethren) make you Conceit, that I ſuſpect your Loyalty & Allegiance, vvhich I hope, & deſire, you vvill all ſpeedily manifeſt by a loyall Addreſſe to his Majeſty, to shevv your Abhorrence ofthe Injuſtice and Unnaturallneſs of the Invaſion, and that you vvill ever, in remembrance of your Oathes, ſtand by him & ſerve himto the Uttermoſt, vvith your Lives & Fortunes.

It is the indiſpenſable Duty of a faithfull Viſitor to quicken his Clergy, in ſuch an Exigent. And vvith Integrity of Heart I novv do it; that I may give you true Meaſures, vvhereby you may ſet right your People.

I do acknovvledge my ſelfe a very feeble (tho, I hope, honeſt) ſupporter of the Church, & Crovvn of England. But hovvever, I have not ſo bad an Opinion of my ſelfe God be praiſed, as to be ashamed (here among you) either of my Life, or Doctrine.

And to evince that I am not, I have this day repeated, the ſubſtance or Cheif Heads, of vvhat I have ſayd before you, during the laſt foure yeares of my Office: vvhich, none can deny hath been a time of great temptation & triall.

I COMMEND YOV TO GODS BLESSING and Direction.

I'Le say but one vvord more (and God knovves vvhether it may not be the laſt I may ever ſay in this place) and it ſhall be this.

CONTEND AND FIGHT, AS WELL AS PRAY AS HEARTILY AS YOU PLEASE AGAINST OUR INSOLENT NEIGHBOURS, THE DUTCH, BUT CEASE TO DISPUTE WITH YOUR PRINCE.

FINIS.

SOLI DEO GLORIA.

THE DEANE OF DURHAMS REASONS FOR HIS WITHDRAWING INTO FRANCE, IMMEDIATELY AFTER THE PRINCE OF ORANGES INVASION,

And Driving the King, by the Svvord, out of the Kingdome of England.

IN CERTAINE LETTERS.

A LETTER TO HIS BROTHER THE EARLE OF BATHE.

Printed at Roüen by WILLIAM MACHUEL, ruë S. Lo, neare the Palace for JOHN BAPTISTE BESOGNE, ruë Eſcuyer. at the Royall ſun, and are to be ſold by AUGUSTIN BESOGNE in the Great Hall of the Palace at Paris.

In the yeare of our Lord God M. DC. LXXXIX.

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In the Yeare of our Lord God M. DC. LXXXIX.

ADVERTISEMENT
TO THE READER.

THE Reader is desired to understand, that when the Authour first set pen to Paper, soon after his Landing in France, in the Month of March last past, that hee did not designe to print this and the ensuing Letters, or the foregoing Discourses: His intentions, at that tyme, being only in a few lines to discharge the Obligations which hee did in Civility, rather than Religion, owe to his friends & Relations (spirituall & naturall) in England, after so sudden a separation & mighty Revolution, by informing them in an ordinary way of writing: first of what passed in reference to himselfe & Cures Ecclesiasticall, during the disturbances occasioned by the Prince of Orange: secondly that hee did continue (by Gods Grace) to bee the very same Person, that they did discerne him to bee at Parting, & which hee had ever professed himselfe, even an Unalterable firme son of the Church of England as first establish'd as well as a right loyall subject to his soveraigne: resolv'd never to Owne any new fabrick built on the ruines of the Old, more than submit to a new sourveraign set up by subjects in the room of Gods Lawfull Vice-Gerent.

But the changeableness of Times and variety of Publick occurrences, which did render it difficult for persons in his circumstances, to fix positively in any determination, caused him on second thoughts, to Undertake the inlargement of the said Letters, for the satisfaction of his owne conscience, rather than their curiosity, & likewise to publish to the World the Account of himselfe & Actings which hee sends to his Brother, & Bishop, & together with the wholesome Advice hee gave, at parting, to the members of Durham Cathedrale, & Clergy of his Jurisdiction. To the end that no person whatsoever under his authority might be ignorant of his Behaviour & Stedfastnesse,

faithfulnesse, in a tyme of great Apostacy, but be throughly informed & well assured (the better to keep them from Falling) that hee did, to the very last Upshot, practice the Doctrine which hee ever Taught and was not ashamed, by his last services for the Publick at Withdrawing, & by his first imployment of his Pen after Landing, to proclame himselfe one of those indisputably loyall Subjects, that could obey actively in all commands not sinfull, Whatever his king bee, either by his Practice in Point of Moralls, or by his Profession in regard of his Religion; nay one who was more ambitious to suffer with his affected Prince abroad, than to keep his Preferments at home (tho in their kind some of the best in England) with a Blemish of being accessary to the Rebellion, as his conscience assured him hee should have been, if hee had (after his manner of Preaching and Practice) but stayed at Durham, & sate still without oppoſing those who were (hee conceived) labouring, by dethroning his Souveraigne, to Unhinge the Antient Government both in Church & State; or else held his tongue, & stopd his Pen, after hee was got, by a happy Providence, out of the reach of the Kings Enimies; to gaine the liberty whereof it was one cheif part of his designe in leaving the Nation.

Which liberty, & opportunity hee thought himselfe in all good conscience the more readily & heartily obliged to embrace, since hee was debarred the Pulpit, & deprived of the ordinary Publick exercise of his Ministry; being not contented to preach by his example only, but according to the Rule of the Apostle S. Paul, *out of season, as well as in season*, by Letters, Advice, and Exhortations, at all Times, in all Places, on all fit occasions, & to all Persons (to whom his Duty bound him to Apply himselfe) as far, and as well, as hee was able: His zeale by a kinde of Antiperistasis (the defection reaching his own, till this time, ever loyall family) being increased as well as his resolution.

But how so many of such Antient, Noble, Houses, and till this late Epidemicall infection in a most exemplary manner faithfull to the Crown, should be tainted in the leastwise, with the horrid sin of Rebellion, hee cannot devine, nor give any reason for the same, unlesse the Air of England did begin to grow as contagious as the Plague of Athens, which bred more diseases in mens Soules than in their Bodies, corrupting (as it is Storied) their very moralls.

Yet,

Yet, what ever intoxicating Vertue may have been in the climate, under the Planet that reigned in 88. that all should bee true, which is reported of some of his owne Kinred, hee begs pardon if hee prove a very Infidell: It being not in the Power of all the Logitians in the world to Convince him, that it is possible for one descended from his Dear Loyall Father Sr BEVIL GRANVILLE to dye a Rebell, more than it is probable, that the lately Landed English rebells should long prosper, or subsist, in Ireland, where no venemous Beast can live.

These Considerations, together with the difficulty of sending large Packetts, by the Post into another Kingdom, the danger of miscarriage at a Juncture when few letters Went Without Opening; the Seriously and well weighing the vote of the (Pretended) House of Commons to forbid all intercourse with France after the first of August; and more Especially the frequent Reflection on his Bodily Infirmities (fearing hee might never bee in the like condition of strength & understanding to Unburthen his Conscience, if hee slipped so faire an Occasion) did cause him to make as much hast as hee could to commit his thoughts thus to writing, and to Communicate them by this sure method of Printing his Letters, which were not compleated till the end of October last. Wherein if nether the Reader, nor Persons to whom hee writes (more than in the discourses preceding) finde any Excellency of stile or matter, of Moderne Policy, or modish Learning, they may yet meet with what the Authour is more proud of, and in this present Age & Juncture very Extraordinary, as well as more valuable: That is to say, Honesty & Courage enough to be faithfull to his King last yeare in spight of the mobile, & this yeare in spight of the Usurpation.

Roüen Nov. 27.
1689.

TO THE EARLE OF BATHE.

EVER HONORED AND DEARE Sr.

THAT I never ſomuch as once preſented my Duty to your LP. ſince I Left London, nor gave you any account of my ſelfe during the Months of Oct. & Nov. laſt paſs'd, I need not, I conceive, make any Apology. All Cerimonious reſpects being then ſvvallovved up by the Great Concerns & Tranſactions of the yeare 88, that *Annus Mirabilis* vvhich vvholy imployed the Head & Hearts of all men. And ſince that time, my Roling Poſture, Change of meaſures, & Reſolutions occaſioned by the uncertainty & Change of Affaires & Perſons at the Helme, together vvith the croſse Accidents, vvhich I have by Land & ſea met vvith all (through vvhich God hath of his mercy vvell carryd mee) vvould not permit mee to ſalute you vvith that formality as became mee, vvherefore I have hitherto continued ſilent; But being novv more fix'd and Eaſy, and got vvhere I have been aiming Ever ſince I left my ſtation (on the 11. of Dec.) I cannot ſo farre forget my ſelfe as longer to deferre the preſentation of my humble Duty & Service, & give you ſome Account of my behaviour and motions laſt Winter, together vvith my preſent State & Condition, both as to Body & Mind. I have retained that honour & Duty for you that

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I have given lesse credit than any other to what I have met with concerning you, either in written, or Printed Newes, & wherein I have met with many things which have troubled mee; and I hope you will bee pleased to have the Goodness, to afford small regard to any Reports, or discourses concerning mee which may have come to your Eares Contrary to the Tenour of what I write.

About the End of sept. last, on the first Intelligence of the Dutch Invasion, I retired to my Cures in the Country. First to Sedgefeild & then to Easington, using my utmost zeale & discretion, in my private discourses, as well as publick Sermons, to establish my people (in so sad a Day of temptation when some stars of the first magnitude fell from Heaven) in the Essentiall Duties of subjection & Allegiance to their Soveraign, shewing that subjects were upon noe Consideration whatsoever, nether of Religion, Liberty, nor life, to Resist, or Desert, their Lawfull Soveraigne, tho hee were no better than such an One as S. Paul lived under, when hee writ the Epistle to the Rom. not only a Heathen, but a Cruell Persecutour, A Nero, A Caligula, or A Diocletian; And that Subjects to a Christian Prince, and to a Prince soe Mercifull & Gratious as ours, by consequence would bee infinitely more Guilty, if they should Rebell against, or Resist him, merely because hee profess'ed a Different Religion.

After I had endeavoured thus to approve my selfe a faithfull shepherd in taking Care of my Country Flocks, I repaired to my Deanery at Durham, with the honest Designe of demonstrating my fidelity to my Soveraigne, & myMother the Ch: of England being perswaded that their Intrests could never bee separated. Wherefore I summon'd my Brethren the Prebendaries together into Our Chapter-House; where I propounded to them, the Assisting of the King in so sad an Exigent with their Purses, as well as their Prayers, with which motion all present complied, giving readily their Consent with their voices, as all absent (saving one) did by their letters: which occasion'd an Act of Chapter to the Effect following, tovvit, that the Deane should advance an Hundred pound & Every Prebend fifty for his Majesties Service towards the raising of Horse & Men, if occasion should require, & to bee disposed of, to the aforesaid Ends & Purposes, in such manner as our Bp. should appoint.

And

And this I did, not thinking it any very considerable Service to the King to give him 700 (to vvhich summe it vvould amount) but that this Act of ours might bee an Occasion of setting the vvheele a going (and at that time t'vvas not too late) through the Kingdom. Conceiving it no sin (in such an Extraordinary Juncture) to lead the van in Point of Loyalty to my Prince; since the Diocesse & Archdeaconry of Durham in Particular (none can deny) had been all along during the Time of Bishop Cosins & ever since a notable Example to the vvhole Nation of Conformity to the Lavvs, & dutyfull regard to his Majesties Honour and Intrest.

In the next place Remembring that I bore another Ecclesiastick Office & Dignity in the Church of Durham about the beginning of Nov., I summond all the Clergy of my Archdeaconry together, (vvho met on the 15.) labouring in the Absence of my Superiour, the Bp. (vvho vvas gone up to London) to give them right measures in point of Church of England Loyalty & Religion; laying before them the Indispensable Necessity of their personall Assistance of their Soveraign, as far as any vvere Obliged, and Exerting their zeale to secure their Flocks that they might not be seduced from their Allegiance, by the Canting Sophistry, & Distinctions of the Age.

And tho the zeale I there Evidenced in my Visitation Speech, hath had since as formely small effect (as is too visible by the Clergyes generall Compliance vvith their nevv Governours & Government, & renouncing their old) yet it vvill serve at all times to proclame, that their Archdeacon did on that Occasion (as hee had done before) faithfully deliver his soule.

Fourthly Beleiving it might bee some Service to his Majestie, for both Clergy & Layity to shevv their ABHORRENCE of that unnaturall Invasion vvhich vvas then ffeared, I moved first my Brethren of the Chapter, & afterwards my Brethren of the Bench, to Joyne vvith mee in an Addresse of that Nature to his Majestie, but the first Refusing, and the last (all but tvvo) vvaving the same, I thought my selfe (the most publick person in the Bishops Absence) obliged to give A demonstraction of my ovvne Loyalty vvhich I vvas not afraid to do, (tho the Prince of Orange vvas at that tyme advanced as far as Salisbury) and accordingly on Nov. 27. sent to his Majestie by the Post an Assurance thereof in an

Addreſs, vvhich vvas intercepted by the Lord Danby, Lord Lumly & other Lords at Yorke. Whereof I deſire your Lordships permiſſion to annex a true Copy to this letter to prevent the Abuſes vvhich may bee occaſion'd by that Paper's falling into the hands of my Enimies.

Moreover Conſidering my ſelfe once more in the Capacity of a Civill Magiſtrate, as vvell as Eccleſiaſticall, I did a fevv dayes after deſire my Brethren Juſtices & Deputy Lieutenants, to give mee a Meeting, to conſult about Serving his Majeſtie to the Utmoſt of our Povvers (Hearing as yet nothing from our Bishop) and more particularly hovv to defend our ſelves againſt the Lords & Gentlemen, vvho had Seized on Yorke for the Prince of Orange, & vvere ſome of them, advancing northvvards to ſécure Durham and Nevvcaſtle. But this honeſt Zeale of mine, vvas by their ſhunning this Opportunity of Meeting likevviſe renderd fruitleſs, and the Lord Lumly on Wensday the fifth of Dec: Surprized us, & enterd Durham (vvhiles J vvas preaching in the. Pulpit of the Cathedrall, in my Courſe, it being the firſt Wensday in Advent) vvith 50 Horſe, or thereabouts, & ſundry Gentry of that, & the County of Yorkshire, immediately afters his Arrivall Sending one Capt Ireton vvith ten Troopers up to my Door, to ſeize on my Armes, & Horſes, vvhich I refuſing to deliver, or Wait on his Lordhip, hee in his Lords name confined mee to my Houſe during his ſtay in that Citty.

On Thursday followving the Lord Lumly vvithout any Oppoſition read the Prince of Oranges declaration at the Caſtle in the Preſence of moſt of the Deputy Lieutenants, Juſtices, & Gentry vvho flock'd into his Lordship; and by their Compliance encouraged him to ſend to the Magiſtrates of Nevvcaſtle to demand Reception there, but being refuſed Admittance, the Saturday after, haſtily & vvith ſome precipitation, returned, hee and his Company, to Yorke, after having read Publickly at the Market Croſſe the Prince of Oranges declaration, attended on by a great Number of Gentry & the Country Troop; but I thanke God there vvere no horſes nor men of mine (tho the Deane at other times ſent four) to encreaſe the number, & honour that Cerimony; vvhich hinderd ſeverall of the Clergy, at that tyme; to ſend in theirs to the leſſenning of the Appearance.

Hereupon

Hereupon I did Judge it meet the next day after being ſunday, to Preach againe, tho I had done it lately in my ovvne Proper Perſon, in the Cathedrall Pulpit, à ſeaſonable Loyall Sermon (ſutable to my paſt life and Actions in that Country) to perſvvade the members of that Church, & all the Auditory to ſtand firme to their Allegiance, in that day of Temptation & never to Joyne in the leaſt vvayes vvith that Horrid Rebellion vvhich vvas at that tyme Set on foot in the Nation. Which Sermons I have Printed to Juſtifye mee to all the vvorld (if the publication of theſe do not do it) from being acceſſary to the Defection, vvhich then began, (to the Intollerable vexation of my mind) in that Conformable County; vvhich had till the Summer paſt, by it's forvvard Obedience & Dutifull Reſpects ſtuck ſo cloſe to the Crovvne, that his late Majeſtie vvas vvont to ſtile it his Loyall County of Durham.

Thus was God pleaſed to aſſiſt a Poor vveak inconſiderable member (Exalted beyond his merit to a high Station) of the Church of England, vvith fidelity & Courage, to maintaine his Poſt againſt the Abettors of that unnaturall Invaſion, vvhich it vvas Eaſy to foreſee vvould bee (as it hath been) attended on by an intollerable Uſurpation of the Crovvne, & violation of the Lavves, and finally, if God ſhould not of his Mercy, by ſome kind of miracle, Prevent, by the utter Ruine of the Church of England; and conſequently of thoſe vvho had at firſt invited the ſvvord into the Land, & betook themſelves to a deſperate Remedy, a thouſand times vvorſe than the Diſeaſe Complained off.

And here before I proceed in my intended Relation of ſome other paſſages, I deſire permiſſion to inſert a fevv lines to Obviate ſome cenſures vvhich I Expect to meet vvith.

To ſuch therefore as ſhall endeavour to deſtroy the Reputation of my ſincerity & zeale, in ſticking to the Cauſe of a Roman Catholick Soveraigne; by the Greatneſs of the Example of thoſe vho have deſerted it, in complying vith the Prince of Orange, (alledging that it is not likely that the ſingle Deane of Durham ſhould bee in the right. ſo many Eminent Perſons of Greater Learning, Wiſdome, & Piety, in the Wrong, vho have given notable Teſtimonies of their Loyalty by their Suffetings & Confeſſions, In the Great Rebellion of England, During the Banishment of King Ch. 2.) To ſuch, I declare that I have nothing to ſay for my ſelfe,

but

but must returne with a *non nobis Domine*, all the Glory to God, who is some times pleased to make use *of the vveake things of the vvorld to confound the Things vvhich are Mighty; & to Revcale unto Babes vvhat hee hid's from the VVise & Prudent*, assisting with in Tymes of Persecution, poor Illiterate Men & Women, when many Great Phylosophers, & mighty Clerks, have quitted a Righteous Cause, and shamefully deserted the Truth.

I do with all humility acknoledge it to be purely the Grace of God (the wind of vhose Spirit Bloweth where it listeth) vhich hath supported and carryed mee through all those Blasts of temptation vhich have Thrown downe divers strong Pillars of the Temple, Preserving mee from the Contagion of the Age, the Spirit of Popularity & Republicanisme, Whereby Sathan (transforming himselfe into an Angell of Light) hath tainted the Generality of the English nation of all sorts & Degrées, & which hath in the Upshot (as is too visible to all the World) proved their Overthrov, & the Fall) never enough to bee lamented) of many Noble Personages, who had as well as their Ancestors suck'd in Loyalty with their Milk, shed their Bloud to uphold the Monarchy, & seemed to bee the surest supporters of the crovne.

And thus much I have been obliged to insert here, tho I could more willingly have left it unsaid, if it had not been forced from mee by the Malitious Objections of my Enimies, & Common Justice to my selfe & the cause I maintaine: It being impossible for mee to persevere in the Kings Quarrell vhich I have espoused, vithout holding fast, with great Resolution, my Integrity, & Bearing witness to the Truth. Besides I am not ashamed, nay thinke it my Duty, to owne, that I am firmely & strongly persvaded, vithout doubt or scruple, that my present Principles & Practices of Loyalty to my Soveraigne, & Past Obedience to the Church of Englands Rules (how singular soever by some menit may hove been termed & thought) are sound & Orthodox, being founded upon so cleare Scripture & Reason, as sets a man (in this particular) aboue any Example upon Earth.

Nay I am not afraid to proclame to all the World, that I Dare Rebuke by my Actions (tho not other vise) the Greatest Man alive, who Dares transgress those plaine precepts of God, vhich I shall ever deeme a great sin to separate, to vit. FEARE GOD, & HONOUR the KING

Tho

Tho I have so great veneration & Respect for hundreds of Eminent Persons, spirituall & temporall, who have to the admiration of all men lately been imposed on (by what kind of Magick it is hard to understand) to Court, & Complement their owne Misery, that in Dubious matters, I am not so bold, as to Resist the Power of their Examples, which in such things I ackowledge a conductor safe enough to guide their inferiours, who ought to suspect their own Judgements, & sentiments, when they have no cleare light to lead them, rather than those of their Governours in Church & State, whom they owne to bee Wiser & Better men.

But to stick close to the service, & Interest of my Lawfull Soveraigne (who is a Soveraigne never the lesse lawfull for his Afflictions or for his Religion) and to Obey him too, as I am resolved, in all things, which are not *Malum in se* (if hee absolutely requires it) what ever may bee the Consequences, is a Point, wherein I am so well satisfied, that I am ambitious to be instrumental in Convincing all who depend on mee, or my Jurisdictions, if I cannot Others, of a Truth so necessary & seasonnable for the consideration of Subjects in a Rebellious Age.

Indeed I am so farre from being ashamed, that I am tempted to a little kind of Pride to thinke, I brought this, & some other like Points to discussion last summer; the General Eviction whereof (however they were despised, & Opposed) would have stope Multitudes from running with full Career to put their Necks (by the Expulsion of their owne undoubted Gratious Soveraigne) under the Yoke of Asforreign Power. And it may not bee Altogether unworthy of their Thoughts, who were so angry with them, & made so much Noise about them, whether their Anger did not proceed from the serviceablenesse of my Doctrine, to the Kings Interest, which they were about to destroy; those propositions which I asserted, striking at the very Root of the Controversy betwixt the King & Subjects of England; that is, whether the supremacy should bee in the King or in the People. A Galled Horse (Pardon the similitude,) shewes where he is sore by his unwillingness to bee handled. And the Serpent directs where a man should strike by defending his Head.

But how greatly soever I was hereby Exposed to consure, made the Talke & scoff of some Divines & others, over their Cups of

Coffee, upon the Interception of a letter to my Ever honored Freind * * * * *, and other treacherous publication of some Queries, which were canvassed up and down about a yeare agoe, under the name of the Dean (& sometimes falsely under the name of the Bishop) of Durham, I am very well pleased and greatly comforted, thad I had then somuch honesty & courage, as notwithstanding great Opposition, Powerful Examples & perswasions to the contrary; to assert the Prerogative of my King, & to make an Attempt towards the Conviction of Others committed to my Charge. Which were the Only persons for whom those Queries were first designed being certain propositions (of the verity of which I made no doubt) containing the Reasons of my forwad Compliance with his Majestie, which I drew into Queries, for the Private Consideration of some young Divines I had under my Roof, requiring them effectually to answer them in writing, with reasonnings which would Beare the Eye, or to comply, as I had done, with the King.

Which Honest & loyall Queries, tho Good sense I am sure, when they were first stole out of my study at Durham, being after passing through divers hands, I know not how disguised, and by some stiled the nonsensical Queries of the Deane of Durham, I shall crave leave also to publish in the postcript of this letter, giving you no more trouble till then, about them, or my own Justification. But craving pardon for so long a Digression, returne & proceed in my intended narration of some farther transactions relating to his Majesties service & mine own Escape out of England in order to repaire to him.

Notwithstanding, then, all that I had done, recited in the beginning of this letter, upon the first Allarum of the Prince of Oranges designe to invade England, & tho I had (God bee thanked) honestly discharged a Good Conscience, in Opposing by my Words & Actions, to the uttermost of my Power, the then Growing Rebellion, as I had all along the Increase of that Temper which was at that time, Burst out into A Dreadfull flame, whereto I discerned my selfe too weake to make any farther Opposition (many of my owne Brethren, Deserting, nay opposing, mee) I say, notwithstanding all this, I could not satisfy my selfe, without sending away a faithfull servant to his Majestie Expresse,

with

vvith an account of that County, together vvith A Duplicate of thoſe papers, before mentiond, vvhich vvere intercepted; letting the King underſtand that I deſpaired, as things vvent, (and ſo did thoſe fevv loyall frainds vvho Concurred vvith mee), of doing his Majeſtie any further ſervice in that Place.

Having done all that lay in my Povver, in all my Capacities, by my moſt vigorous Endeavours, tovvatds the Support of the Crovvne & the Church of England; and ſeeing my ſelfe abſolutely uncapable to Act further for his Majeſtie as I had done, & to diſcharge my Conſcience there in ſoe Metamorphoſed a Place, I reſolved, after earneſt prayer to God to direct mee, to preſerve my Innocency by flight, ſince I could not doe it by ſitting ſtill & ſtaying in Durham (if I ſhould eſcape the Jaole vvhich I had litle Reaſon to hope) after an honeſt Loyall activity, vvhich God had given mee the Grace to practice, eſpecially during the Yeare paſt; & therefore bethought my ſelfe of flying avvay ſecretly to the King, to Ovvne his Cauſe, vvhen I could not othervviſe ſerve him; Commending my Charge & flock both in Durham & Elsvvhere in the Bishoprick to Gods Wiſe & Gratious Protection, ſignifying my mind by letter to my Deputies both in Durham & the Country, & Hoping to Edifye them more by ſuch Expreſſion of my Loyalty & Religion, in adhering to my Soveraigne, vvhen the Defection began to bee generall, than I vvas like to doe by ſvch Sermons, or Example, as the nevv Authority vvould permitt mee to give them.

And accordingly on the 11. of Dec. at midnight, by the helpe of tvvo faithfull ſervants, vvhich I did dare truſt, I got my horſes prepared, and vvas conducted by one of them that night to Heſham, vvhere I procured an honeſt Guide to Carliſle the neareſt of the Kings Garniſons, & the moſt Conſiderable Place (as I conceived) vvhich then held out for the King, Hull being reduced the vveek before.

I had no ſooner got to Carliſle (vvhere I vvas very kindly received by Mr. Hovvard the Governour, Coll Purcell, Capt Hern, & others Officiers there) but the very day after being Saturday, the Poſt brought in the Dismall Nevves, of the defeat of ſome of his Majeſties Troopes at Reading, & others deſerting in ſuch ſort, that hee vvas forced to vvithdravv out of the Kingdome, together vvith ſome intimations to the Governour, that it vvas to no purpoſe for him to hold out the Place, but that hee being a Roman

Catholick

Catholick, it vvould bee moſt prudent, & not diſpleaſing to his Majeſty for him toretire, & leave the Government to the old Governour, tovvit Sr. Chriſtopher Muſgrave; vvho came into the Tovvne on Saturday night, & Enter'd on the Government, appearing in the Governours ſeat on Sunday the 15. in the Cathedrall.

This Direfull Cataſtrophe, vvhich did both aſtonish and afflict mee, to ſee our Soveraigne, a gratious Prince, treated with ſomuch brutality, betrayed by thoſe hee thought his beſt freinds, deſerted by his Neareſt Relations, forbidden his ovvne Palace, & forced out of his Kingdome, did Immediately vvithout much conſideration, incline mee to leave it allso, to manèfeſt my Juſt Indignation againſt Rebellion & treachery, vvhich had then ſpread themſelves allmoſt over the vvhole Nation. And did reſolve accordingly to haſten into France to share vvith my Soveraigne in his Misfortunes.

In order vvhereunto (after I had viſited the Bishop of Carliſle at Roſe Caſtle, craved his Benediction, & depoſited vvith his Lordship ſome ſolemne aſſurances of Living & Dying in the right Church of England Religion) I departed from Carliſle on vvensday the 19. tovvards Scotland vvith a ſingle ſervant, a ſcotch man, vvhom I had nevvly entertained, to Conduct mee to Edinburgh, hoping at Leith, or ſome other ſeaport on that Coaſt to procure shipping for France. But reſting a day or tvvo at a Certaine Place called Alliſon-Banke, on the Borders, to conferre vvith an honeſt Loyall Gentleman, vvho had ingaged there to meet mee, I fell into the hands of the Rabble, vvho then vvith ffury raged up and dovvne, on the ffiring of the Beacons there abouts very rashly & indiſcreetly, by ſome credulous & temporiſing Juſtices, vvho gave credit to the ffalſe & malitious Reports, of the Landing of Irish Papiſts, Burning of tovvns, & maſſacring of People vvhere ever they came.

Theſe villaines headed by one Palmer a notorious Rogue & murderer vvho had but lately eſcaped the Gallovves, ſeized on mee for a Popish Preiſt & Jeſuite on S. Thomas's day about 11. at night, & pulled mee out of my Bed, Rifling my pockets, & my Chamber, carrying away my Horſes, (tvvo Geldings vvorth 40li) and my Portmantue, & mounting mee on a litle lade not vvorth 40s.

Thus disgracefully conducting mee to a Poor alehouſe on the English ſide, three miles off, vvhere they ſearch'd my Portmantue, & plunder'd mee of a Bag of money, & ſome small pieces of Plate,

vvh

vvith other things ; leaving mee aftervvards in the hands of the Watch , & a Conſtable to lead mee avvay on foot , in a ſevere Cold Froſty night , vvith a Heavy Riding Coate , & great Bootes (ill accoutrements for vvalking) to march to Carliſle , to bee examined before one Capt. Bub , & other Officers then in the Garniſon , and by vvhom they did hope to have been revvarded (as they aftervvards declared) for their good ſervice to the Country in ſecuring (as they ſtiled mee) a Iugitiue & Dangerous Perſon.

But , being vvell knovvn in the Citty , & travelling vvith the Governour Sr Chriſtopher Muſgraves Paſſe , they miſſed of their Expectation & received a Rebuke , vvhiles I had my Horſes , & the greateſt part of my mony reſtored mee ; & vvas ſet at liberty , either to ſtay or depart the Tovvne. And indeed can only complaine of the Mayor & ſome of the Magiſtrates ; vvho inſtead of Committing the Fellovves for Felony & Burglary , they breaking open a ſtable Door in the night to take avvay my Geldings , let them goe vvithout ſomuch as entring into Recognizance.

Tho I vvas novv , a ſecond time , at liberty , by a happy providence , to goe vvhere I pleaſed , & promiſed A Paſſe if I vvould goe home to Durham , I did thinke it moſt prudent , to continue awhile in that citty , to remove the ſuſpicion of my intended Flight out of England , and accordingly lived vnconcernedly there for 14. or 15. dayes , conſtantly attending Gods Publick ſervice , & Preaching in the Cathedrall on Chriſtinas day , whereby I convinced People , I hope , that I vvas no Popiſh Preiſt , nor Jeſuite.

After this the country being more Quiet , & no vvatches kept , nor noyſe of Iriſh Papiſts , vvhich had for a month before intoxicated (as it were) that & other parts of England , I left the Towne of Carliſle and ventured back towards Durham , as far as Hexam , but with noe Intention to goe home , deſigning after I had ſhifted off a Guide , & ſome ſervants who vvhere ſent with letters to mee , to ſtrike out of the Roade by Berwick towards Scotland ; vvhich I did , bleſſed bee God , vvithout any other conſiderable impediment , and on the 26 of Ian : laſt arrived ſafe at Edinburgh ; endeavouring , as ſoon as I could , to get admittance into the Caſtle , & vvait on the Duke of Gordon ; to vvhom I communicated my Deſigne of going to the King , and by vvhom I vvas informed of a Veſſel then in the Roade ready to depart for France. Which Opportunity I made vſe off , and

was after many Tempests & a tedious voyage by reason of contrary winds, at last, safely Landed at Honfleur, over against Haver de Grace, By the mouth of the River SEINE, on the nineteenth day of march stilo novo, and the very day after his Majesties departure from Brest for Ireland; which missing of the King was a great disappointment & mortification to mee.

Being somewhat indisposed after my Long & troublesome voyage (tho I was never sick at sea) & in some danger as I thought of an ague, I rested a whole week in that Place, where I found all Persons more than ordinarily civill to mee, vpon their being satisfied that it was my Loyalty had brought mee there, & that I was fled to the King; tho I owned my selfe to bee not only a Protestant, & an Eccleſiastick, but an Englishman; which is now thought imprudent & a shame to confesse ones selfe, vnlesse hee carryes with him vndeniable Testimonies of his late fidelity to his Prince. After I had paid my Respects to the Governour the Marquis of Beuron, & returned the compliments I had received, on the 25. I departed for Roüen where I Judged meet (since his Majestie had left this Kingdome) to fix awhile & to Recruite my selfe; being also induced thereto by the great freindship & Civility of Mr. Thomas Hacket, an honest & loyall Merchant, who wellcomed mee to Towne with great respect & kindness, supplied mee with monies, tho a stranger to him without Recommendation (whereas one to whom I was recommended failed mee) and hath kindly entertained mee, at his house, ever since.

And I have been the sooner prevailed on to rest here in this Citty from whence I write, by reason a violent Asthmatick Cough, (which hath long hung about mee) increases somuch, that my Physitian beleives that my Lungs begin to bee ulcerated, & that without much care, I am in great danger of falling into a Deep Consumption. And moreover this Phisitian, vnder whose Conduct I am, Deane of the Colledge of Physitians here, & Physitian to our Late King, [being not only a very Eminent Dr. of physick, but acquainted with my Constitution (I having here to fore layen long sick of an Ague vnder his hand, & hee also having perfect Command of the English Tongue)] is likely to bee much more vsefull to mee than another; and hath been already in the beginning (Praised bee God) very successfull.

I confesse I have not any great Reason, during my Indisposition to make this citty the Place of my Residence, for the sake of the air, which I beleive not very good & Propet for a Consumptive Body. Tho I am perswaded that the Air of the Country round about, at a Distance from the River, which I doe Often Breathe, is better than any air in England. But the Other satisfactions I have mentioned, in an able Physitian, privy to my infirmity of Body & a kind Faithfull Freind in adversity, not to bee found in our Age every day nor in every Place, do make amends abundantly for any defects of the clime, and are not to bee contemned by A Person in my circumstances, driven very bare out of his native Country for his fidelity to his Prince.

Assoon as I had fixed my Resolution of staying awhile here at Roüen, I did presume to informe his Majestie, by a Packet I sent into Ireland to my Lord Melford, of my Arrivall in France, & the manner of my escape, with an Assurance of my unalterable Loyalty, and that I should espouse his service with the same zeale during his Exile & adversity, as when hee was on the Throne.

I did also according to the Duty of a Loyall subject pay to the Queen & Prince, all those respects which I could at a Distance, informing her also by the assistance of my Lord Waldegrave of my Arrival, with assurances that I should never faile to render her Majestie & the Prince, all the duties which were incumbent on a subject of the King of England. And that since I had not the felicity which I came for, of being neare his Majestie, I was in the next place desirous to bee neare hers, and accordingly would hasten to St. Germaines as soon as the indisposition of my Body would permit; Taking a great Delight to bee nigh the Royall Famliy, when I cannot Otherwise serve them: never thinking my selfe any wayes absolved from the observance I owed my Soveraigne & her Majestie & all the bloud Royall by the difference of Religion.

HAving, Sr, thus given you the Trouble of so particular an account of my selfe, & deportment from the time that wee were first allarumm'd with the news of the wicked intentions of the Dutch to invade vs, home to this present day, I thinke my selfe no lesse obliged to give you some Information Concerning my present Temper of mind & future Intentions. And which I am the more willing to embrace this Opportunity of doing, by Reason my infirmities of

Body

Body do in ſuch ſort increaſe that I have small reaſon to immagine that I shall bee a long lived man; they adminiſtring to mee too many Grounds of Feare (if I were to undergo no other hazard) that I may ſcarce live to ſee my Freinds in England any more; unleſſe the air of France & motion, bee, by Gods Bleſſing, a meanes of my Recouery & Cure of that diſeaſe which I have contracted by a ſedentary life, ſince my Inſtallation into the Deanery of Durham.

And here I do in the firſt place, declare with all ſincerity, that I am reſolued, by Gods Grace, to live & dye a true ſon of the Church of England, Whereof King Charles was, King Iames 2. (not the Prince of Orange) is, under God ſupream Head & Governour, beleiving her to bee for the Purity of her Doctrine, the decent Regularity of her worship, & the wholeſomneſſe of her Diſcipline (well executed) the beſt and moſt Approaching to the Primitive Times, of any Church in Reformed Chriſtiendome. And I do openly affirme to all the World, that however her children (or rather thoſe who have pretended to bee ſoe) have behaved themſelves, Either heretofore, or of late, to the ſcandall of the world & Reproach of her Conſtitution, I am aſſured she will bee found, upon thorough and ſerious Examination, A Church which doth not Countenance Rebellion, or, indeed, any ſin, or wickedneſſe, whatſoever.

I have given no juſt reaſon, I thanke God, to any to thinke mee of another Opinion. And if ſome men have been ſoe uncharitable as to Cenſure mee for ever deviating from her, it hath been only for ſuch Carriage of mine, as may beſt demonſtrate that I am, A right Genuine, & thorough-paced (tho very feeble) Member of Her: I meane for my Exact Conformity to, & conſtant Obſervation of, the Excellent Rules of her Incomparable Liturgy, without any variation; and my Conſtant zeale in aſſerting the Kings Prerogative, and her Excellent Doctrine of non-Reſiſtance & Subjection to Authority, in both which perchance I have been thought ſometimes a litle ſingular. But if I have been ſoe, I am ſorry for it, I meane, that I should want company in ſo laudable & Chriſtian a Cauſe & Practice; For I muſt ſtill affirme that the firſt is the Indiſpenſable Duty of Every Church man, and beſt meanes to preſerve her, & the laſt (which way ſoever it fled at the Prince of Oranges Invading England) the very Flour and Glory of our Ch: which neither

neither losse of Estate, nor life, shall (by the assistance of the Almighty) cause mee to Renounce.

I do therefore humbly intreat your selfe and all my Relations, to wise to suspect mee, as if Wavering from my Obedience to my Mother (the Church) for my immoveable Adherence to the cause & interest of the Father of our Country, and my innate Abhorrence of Disputing, Contesting, or rudely Capitulating with my Prince, even-then when hee commanded things very contrary to my sentiments, which I did Judge not only inexpedient, but prejudiciall to the Flourishing condition of our Church.

Had I fail'd as too many did in that Iuncture, or in paying the very same duties of Allegiance & Honour, to my Present Soueraigne, When hee came to the Crowne, as I had performed to the late King, his Royall Brother & my Gratious Master of Blessed memory, (becausse his present Majestie declared himselfe of the R. Cath. Religion) I might indeed have been lyable to Censure, for that was a bad mark of a son of the Church of England. But God having enabled mee to Resist this Temptation (which hath so mightily prevailed in the Nation) I would not have you Feare that I shall bee Ouerthrowne by any other.

I am I confesse, fled out of the Nation to assert the Cause of a R. Cath. Prince, & I live at present in a R. Cath. Country. But sure I am that the right-Church of England Religion doth not only injoyne mee to do the first, but considering the circumstances of England & the neighbouring Protestant Countries, at present, to do the later. And why I & other loyall subjects should choose France, rather than any other Nation to Reside in, may quickly bee put out of dispute, if our Censurers would bee pleased to consider, how kindly the most Christian King received his Majesty of England, and doth still entertaine those who have Evidenced their Fidelity to him; as also reflect on the innate Civility & Hospitality of the French Nation towards strangers, never more Visible than in this time of Distress, when all are Wellcome, especially English men; unlesse they are conceived to bee Spyes, or Creatures of the Prince of Orange, or other their Enimies. As for my own particular, Common Justice doth Oblige mee to acknowledge, that I meet whith as much Curtisy now in France among the R. Catholicks, as I have done heretofore among the Protestants. And am permitted to live as quiet-

ly and securely, tho I do no wayes disowne my Religion, at any of their own Nation.

THis breif declaration I have made will suffice, I hope, to assure all my Freinds in England of my stedfastnesse in the Excellent Religion of my Fore-Fathers. The next duty incumbent on mee, will be, to give my Family, & you our Cheif, some fresh assurance, that I am by the Grace of God Resolued to endeavour for the future (as I have begun) to proceed in imitation of their Loyalty, and according to their examples in all times of Warre & Trouble heretofore, to stick close to the Crown: Not one of them, that I could ever Read or heare of, having been in the least manner dipt in Rebellion, or sided with any Usurper.

Indeed their Fidelity to their Soueraigne (for which your House God bee Praised hath been ever noted) none, Sir, hath better copied out then your selfe, whose Name is on that account already Recorded in our English Chronicle. The Secrecy & Successefulnesse of that Negotiation of yours, in your Master the late Kings behalfe, with General Monk, will not easily bee forgotten among loyall men. And I must confesse to all the world, that that notable Example & Pattern, which you have set all your House, by your services & endeavours in the Worst of Tymes, for King Charles the 2. hath had great force on mee, & been mighty prevalent in inspiring mee with some more than ordinary Resolution for his Royall Brother, his lawfull successour and our vndoubted Soueraigne, at my first Entrance on my Deanery, which did oblige mee to Appeare & Act in a more Publick Poste than before. And doth still animate mee (wherefore, whatever measures you are pleased to take at present, I hope, Sir, you will not blame mee) in my present zeale & endeavours.

Since which time I can say it without Boasting (tho if I did Boast a litle, this Conjuncture & my Circustances would Beare it) that I have never strayed in my affection from his Majestie, nor failed in paying him all the Honour, Duty, & Respect, which I should have rendered to my deceased Master of ever Blessed Memory, had the Nation been longer blest with his Reigne. But instead thereof I do not Blush to let all the world know, that I have been somewhat more Officious (and thought it Every ones Duty so to be) in his Service, than I had been in his Brothers, in consideration of a Roman Catholick Kings Grace & Goodnesse towards us of the Church of England, in reference

ference to the free exercise of our Religion; Hee granting us the liberty of A Religion contrary to his own, and making it his Care, at his first Appearence in Councell, to secure to his Protestant Subjects of the Ch. of England so unvaluable à Blessing, neither of which if hee had done, could wee have told how to helpe our selves, or been absolved from our Obedience, which my litle Divinity hath euer told mee (& I hope euer will) is as due to à Roman Cath. Soueraigne, as to a Protestant one. The Consideration whereof hath, by the Blessing of God, kept mee *Vntainted*, & *Vnstained* throughout the whole transactions of the last 5. yeares, I meane from the 6. of Feb. 84. when his Majestie mounted the Throne, to the 10. of Dec. 88. when the same Sacred Majestie was disgracefully Driven, to the Everlasting Reproach of the English Nation, from his own Palace of Whitehall.

No Feares, or Iealousies of *Religion*, *Liberties*, or *Lawes*, did ever tempt mee (I Blesse God) to any undue courses of Resistance, Opposition, or somuch as Unseemly Capitulation, with Gods Vicegerent, to preserve them. Tho I love them all soe well & Dearely, that I can bee contented to dye for them, in any Place, or Manner, vnlesse it bee with à sword in my hand lifted vp against my Prince. And I dare Challenge not only my Censurers, but all the World (a state of Hostility will admit of such language) to discover any One Act of mine, whereby I have sided with, or abetted their Enimies, in any Endeavours to destroy, or Weaken them, that I have (I say) ever, either in the capacity of a Private Minister, or Publick Magistrate, Ecclesiasticall or Civill, (in the West, my first, or North of England, my last, station,) ceased to practise and Exact a strict Conformity to the Rules of our Religion, or to promote an Impartiall Execution of law (as long as the lawes were in Force) both against Recusant, & Dissenter; Or that, lastly, I did ever Countenance such Omission of Duty in Others, Clergy or layety, under my Authority.

All Places wherein I have Resided will, I make no question, testifye for mee, that I have been how (weake & vnsuccessefull soever,) zealous, diligent, & faithfull in these particulars; And did never in any Revolution, Put on the Vizard of A TRIMMER; having had allwayes from my Cradle a certaine Antipathy against such Indifferency, Hyppocrisy, & Neutrality, as doe constitute that

Amphibious

Amphibious Creature; which by the assistance of Neighbours (which it is hard to tell whether they live more, vpon the land, or in the water) hath given a kind of Mortall Wound to the Church, & Monarchy of England.

By such Principles & Practices, I have (God bee thanked) demonstrated my selfe A legitimate son of my ever Honoured & Deare Father Sir Bevill Granville, whom I may (I hope in a letter to a Brother) bee permitted (for my Consolation in so melancholyck a state of Affaires) a litle to Glory in, since his Valour & Loyalty (sealed at Lansdown with his Bloud) is set aboue the spleen & censure of the most Malitious Tongues, Forasmuch as the University of Oxford, one of the most famous Universityes in the VVorld, hath vouchsafed to celebrate them, whith an Epicedium of their choicest VVits. A respect which hath not (as the Ingenious Reprinter of the late Edition of those Poems doth in his dedicatory Epistle well note) been vsually paid to any but the Royal Family. And in the same Temper, much heightned, & strengthend by the serious & frequent pervsall of those Ingenious Verses, which bring dayly to my consideration my loyall Fathers Example (& which I carry constantly about mee both to inspire & conduct mee) I hope by Gods Grace to Breathe out my soule, without making any difference in Matter of Obedience, betwixt a Papist, & a Protestant Prince; A Christian, or a Heathen.

I am without any scruple assured (& so is all the World) that my Soueraigne King Iames the 2. is a lawfull King, & hath an undoubted Title, which is all a good subject ought to enquire into. If soe, I am as much assured that noe Power vpon Earth, can absolve mee from my sworne Obedience to him, what ever wee are told to the contrary, in certaine *Enquiries into the Measures of Submission to Supreme Authority, & the Grounds vpon vvhich it may bee lavvfull, or necessary* (*as the Title phraseth it*) *for subjects to defend their Religion, liberties, & lavves.* D. B. I wish the Doctor had been pleased to speake out plainly according to his thoughts, aud I am perswaded hee would haue sayd *The Grounds vvhereon it is Lavvfull to Rebell.*

But I shall give you noe more Trouble, by way of Information concerning my selfe. I shall rather crave liberty to convey to my Younger Relations (since they are numerous) by your favour and meanes (if you please) some wholesome Advice for their Edification,

to

to eſtablish thoſe who are not Tainted, and to reſtore thoſe who are, with the falſe Notions & Maximes of the Times.

My Elders I shall no wiſe diſturb at preſent with my remaining diſcourſe. But I humbly conceive it a kind of Duty to take a litle Paine ſometimes with the Others. My Father's & Mother's Dedication of one of their ſons to the Church (and it falling to the lot of mee the vnworthieſt of them) doth in ſome ſort conſtitute mee A Preiſt to the whole Family; tho not to vndertake the Charge of all their Soules (that would bee a Task not only difficult but impoſſible for mee to diſcharge and I do not deſire it) yet to make to them now & then ſome ſpirituall applications, as I do at Preſent, by your permiſion, in this letter, & did likewiſe 5. yeares ſince, in ſome familiar ones to a Nephew in the Univerſity of Oxford (which I printed) is a good act of Chriſtian Religion & Fraternall Charity.

I shall then humbly beg leave, in this paper, to deſire all thoſe, who have any wayes warp'd from that ſtrict Duty & Reſpect which hath been ever paid by their Anceſtors to the Crown, to conſider their great obligations aboue others to bee Faithfull to their Soveraigne, taking more than ordinary care leaſt they Staine the honour of an Antient Houſe. And shall not, at preſent, inſiſt on any Duty paid directly to God; that was my buiſneſſe in part of my fore mention'd Addreſse; But the Duties of Subjection, & Doctrine of Non-Reſiſtance of Lawfull Princes, whom ſubjects are bound to Obey, what ever bee their Opinions or Practices, are ſo vilely Run dnvne in England, and ſo univerſally put out of countenance, that it is a peice of ſeaſonable charity to Revive their Reputation.

I thinke I may truly ſay without vanity or oſtentation, that every one of us have been, through the mercy of God, trained up in as a deep a ſence of that profound Reſpect & Submiſſion which is due from ſubjects to their Supreme, as any family in the Nation, having beeu in an extraordinary manner Bleſt with Loyall & Religious Parents & Progenitors; who have given the beſt evidence of their ſincere & hearty dutifulneſs to their Soveraignes in ſealing it with their Bloud. And till this late never enough to bee deplored Generall Defection, which ſeemed to carry with it an Irreſiſtable Contagion beyond the power of the ſtrongeſt Antidote,

there hath never A Blemish of Disloyalty, Blessed be God, been fix'd on the Family of the Granvilles, or on the meanest Branch thereof. And that there should any Person now lye under that censure, is to mee an Intollerable mortification, & the Heaviest part of my Affliction, amidst my sufferings for my fidelity to the Crowne. But since the Torrent hath Overborne some of ours as well as too many of every Antient, Honorable & Loyall House in the Nation, I cannot satisfie my selfe to sit still, and not put to my helping Hand to save them, : By desiring them, among other things, to beware how they swallow not only new Oathes, but new Conceited Querks and Distinctions of those Temporising Common Lawyers, who have, out of sordid Flattery, or Feare: by an unintelligible unheard off sort of Abdication, Coyned purely for the service of an Usurper, deformed the Monarchy & Church of England: Making a strange kind of Monster of the Fayrest and Best of the Reformed Churches: in placing two heads on one Body, such as are there the most unlikely of any in the world to agree, A Popish & a Presbiterian one.

I never did immagine that I was, or ever should become a Pillar of the Church, [Tho you all know, that I did in a time of Adversity & Rebellion, when there was small Hopes of Being Deane of Durham, Devote my selfe thereto honestly with Good will to Gods service & without Design:] Much lesse do I fancy my selfe A Person of somuch Might or Skill, as to bee able to stem such a Tide, as hath Broken in upon us, & Beaten down the High & Rocky Cliffes of England, as if they had been only muddy Bankes or the wooden Fences of a Low-Country. But on the other side, I have not soe meane thoughts of the Grace & Power of God Almighty, who hath manifested his strength in my Weakness, in upholding & keeping mee steddy, [during the late Terrible Shock which like an Earth Quake made the Foundations of the Kingdom to Tremble, and overthrew Divers supporters of Church & State] as to despaire of all successe in my Attempt to fortifie at least some, if I cannot regaine Others, or any, of my Kinred to whom I write. Who ought not to Conceit themselves so able Divines, as to thinke they are, in spirituall matters, aboye my Counsell & advice.

To accomplish this Good worke, whereon I invoke the Assistance of that Spirit whose Power no Creature is able to Resist, I shall lay before their Eyes some of the Good old Church of England-Divinity,

which

which hath been infused into mee, as well as their Fathers in our Youthes, by those Right Orthodox & Loyall Doctors of the old Stamp under whose Conduct wee have had the felicity to bee trained up. And remembring & well considering the words of our Saviour Christ, that a Prophet hath allwayes least honour in his ova Country, & among his own Kin, I shall keep strickly & faithfully not only to the Sense, but often in prosecuting this Point, use the very words of A Famous Divine, of Authority aboue any mans Contempt, being justly, had in houour & veneration, of the whole Nation; as well as our own Family. Dr. Hen. Hamond.

IN the first place, then, I here take liberty to put your and mine owne Relations in mind of some seasonable Truths, well Calculated for the meridian of an Antient Loyall Family; & the most effectuall Preservative which I know off, to secure their Innocency in a wavering, Corrupt, seditious Age, and Country, tinctur'd all over with Schisme & Rebellion. To wit.

That our Blessed saviour Christ & his disciples were, of all the Doctors who ever were in the world, the most carefull to preserve the Doctrine & Practice of Allegiance, and entire Submission & Subjection to the Supreme Powers, which were deputed by God as his Vicegerents to Governe the world; even then, at that very time, when they lived under Heathen Emperours, who where not only Great Opposers of Christianity, but Cruell Mercilesse & Bloudy Persecutors.

Furthermore it will bee worthy of Oobservation, that Christ Jesus, tho hee were as God, the King of all Kings, & might have changed & disposed of their Dominions, as hee pleased, yet did not thinke fit to make any Alteration in the Government hee found on Earth when hee was born; but on the Contrary, Judged it meet to continue & settle all in that Course, where in it had been formerly placed by God himselfe, living in a most Exemplary manner in subjection to the knowne Lawes, paying Tribuute to Cæsar; Nay shewing so great Concerne that the Supreme Powers should receive their Due, that hee thought fit rather to work a miracle, than appeare deficient in Paying Tribute.

Whereto if wee add our Lords Refusall to accept of the Judiciall Cognizance of an Offence, when hee was put upon it, as hee did of A Crowne when it was offer'd him by the People, there will appeare strong matter of Conviction, & proof of the Inviolableness

of

of the Rights of Government, which it is not lawfull for any person on earth to usurp or meddle with, without a Just Call. So far was our Humble & Righteous Lord, the Capt: of our Salvation, from retrenching any of the Magistrates former Rights, that hee added to MOSES in this matter; enjoyning greater Awe & Reverence to bee given to the Civill Power.

Wherein wee may take further notice, that Christ Jesus hee was so extraordinarily Carefull & Tender: That where as MOSES among the Egiptians, when hee was but a Private man, did take upon him to exercise an Act of Judicature on the Egyptian which wronged the Ismelite Exod. 2. 12. Christ would not do any such thing, leaving the woman taken in adultery, and all other offenders, to the ordinary legall Course; and would not upon any *Invitation*, or *Importunity*; *Vsurp Authority*, or take upon him any thing in that matter.

This without other Inlargement may Abundantly Evince, how unsuitable to the Doctrine and Practice of Christ, and Consequently how unchristian and ungodly are the Doctrines of those Ambitious Men who make Christianity a Ground, or Excuse, for moving Sedition, & Raising Rebellion, thereby disquieting States, & shaking if not dissolving Kingdomes. Tho it bee carried on never somuch under the specious colours of Preservation of Religion, Libertyes, or Lawes.

Whereof wee have now a late, & perhaps more Notable Instance than ever was in the World: An Attempt so Abhorred & Unnaturall: A Fact every wayes so unjustifiable; & an Impiety so Daring, that it must necessarily, in the Conclusion, pull down Heavy wrath, if not Speedy Vengeance, both on the *Contriver* & the *Accessary*; *Inviter* & the *Invited*, or on their Posterity. If an extraordinary deep Humiliation before God, & a sincere Repentance, some what answerable to the Greatnesse of the Provocation, do not in due season appease his Indignation.

Of which Heinous Guilt it concerns every one, who hath been unfortunately dipt therein (as every Complier with, as well as Promoter of, the new Government in England certainly is) with greatest speed, & care to purge himselfe. And I do hope & Pray that all those, to whom I do presume here in this paper to Addresse my selfe, will take these things into timely & deep Consideration: washing off those Staines of Disloyalty, that may have involved any in the Guilt

Guilt of an Unparalled Uſurpation, wihch I am afraid expoſes poor England to God Almightyes Impending Judgements more than all the former ſins of out ſelves or Fore-Fathers.

That I have, for my own particular, practiſed the very ſame Loyalty & honeſt zeale in reference to the Service of my Soveraigne (tho A Roman Catholick,) that I did to his Royall Brother; And have not; that I can diſcover upon the moſt diligent ſearch, willfully & knowingly, made one Falſe Step towards the late Irregular & InjuſtifiableMethod of Preſervation of our Religion & Lawes, by the Ungodly Practiſes & meanes of INVASION & USURPATION (which hath in good truth layen both a Gaſping) is a Felicity which doth not only wonderfully ſupport, but ſometimes almoſt transport mee, amidſt my preſent Exerciſes of Patience. And will make mee reliſh the worſt Air, or Uſage, that I can meet with abroad, where there are no Fogs, not Fumes, raiſed by Rebellion, better than the beſt Air or Proferment in England, or any other Country where there Are. And here I ſhould beg pardon, for this preſent Trouble & Conclude, having been I feare too tedious, but that I ſtand obliged, leaſt I preach in vaine, to answer one Objection, which it is eaſy to fore-see will be made againſt my Doctrine, and may carry more Appearance of Reaſon therewith than any Other.

To wit.

Chriſts Example pretended for ſubmiſſion to the Prevailing Powver; ſince his acknovvledging Allegiance to bee due to Tiberius Cæſar, vvhoſe Predeceſſors had ſo lately changed the Government of Rome by the Senate, did by that Act of his give liberty to vs, lavvfully to yeild our Allegiance to any vnjuſt prevailing Powver, vvhat ever it bee.

This difficulty being ſolved by the Forementioned learned Doctor of our owne Church & Nation, of undeniable Authority & an Eminent Confeſſour in the Great Rebellion, I'le give the Answer in his owne very word s without the leaſt variation. Which is ſo ſubſtantiall an one, that it is ſeaſonable at this inſtant to be expoſed to view. And if there were no other Deſigne in my writing would juſtify the Publication of this letter.

In short his words are theſe. "The ſtate of the Government of "Rome, at that time when Chriſt Jeſus lived, muſt bee conſidered "diſtinctly what it was. It is true indeed that Julius Cæſar had (not "many yeares before) wreſted the Power out of the Senates hands, and "Changed the Government violently: but before this time of Tiberius,

"whereof wee speake, the buisnesse was so accorded betwen the Senate "& the Emperours, that the Emperour now Reigned unquestionably "without any Competition of the Senate: In him the Power was quietly "seated, the money superscribed with his Image, and Edicts sent out in "his name, and hee looked on by all (with out any Rivall) as inferiour "to God only. In which case of his acknowledged Power, Christ being "borne in his Dominious, thinkes not fit to make a Question of his "Right, where there was none made by the Romans, or to dispute Cæsars "Title (However acquired by violence at first) when they from whom it "was taken did acquiesce, & disputed it not. Which Case how different "it is from other forcible Usurpations (where the legall Soveraigne doth "still Claime his Right to his Kingdomes, and to the Allegiance of his "Subjects, no way acquitting them from their Oathes, or laying down "his Pretension, tho hee be for the present Ouerpowred) is easily discer-"nible to any who have the Courage & Fidelity to consider it, & is not "by his own Intrests bribed, or frighted from the performance of his "Christian Duty. It being withall most certaine, that it belongs not to "the conveniences or advantages of subjects to determine, or prevaile "any thing in the Buisnesse of Princes Rights.

This, one of the most formidable Objections & Arguments for submis-sion to an unlawfull prevailing Power, being thus effectually answered, I shall not thinke it paine-worthy, in a letter, to multiply other of lesse diffi-culty, which by consequence may more easily be blowne away.

And indeed I suppose it needlesse, at this Time of Day, to fall to strong reasonings to evince the unsincerity of the Pretensions of the Contrivers, & Promoters, of this late unhappy Change of Government in Church & State; they themselves having destroyed all the Plausibility of their own Professions & Declarations.

First. The Prince of Orange disowned that hee came to Conquer, or meddle with the Crowne, and yet most willingly accepted thereof at the very first offer of the People.

Secondly. The Exercise of the Kings Prerogative in dispensing with some Lawes, on Extraordinary Emergencyes, was thought a Burden Intollerable; But it hath been no Crime since in the Subject to dispense with all; They having got (as they thinke) what they have long Contended for, the Supremacy in their own hands.

Thirdly. The Introducing of Arbitrary Power was the Dread of most men, & now they are contented to enjoy nothing else.

Fourthly. It was Judged unpardonable Tyranny in our Soveraigne; to touch the meaneſt of his ſubjects in Point of Property; but it is a laudable vertue in the Subject, to uſurp upon, nay diſpoſe of the Crowne.

Fifthly. The English were Overwhelmed with Jealouſies of introducing Popery & promoting the Intreſt of France. And all the while have gone the direct way to bring the worſt of their Feares on themſelves, by Driving the King & Prince out of the Kingdome.

Sixtly. In a word. Sundry other Things, which were deemed nnſufferable in a lawfull Prince of Gods Ordaining, are now Practiſed without diſguſt by an Uſurper, & King of the Peoples making.

Hee that is not yet perfectly Convinced of the Hypocriſy of theſe Pretences & Procedings (which I hope the moſt Eminent of our Clergy & Nobility by this time are) ſeemes to have neither Eyes to ſee, Eares to heare, nor Heart nor Head to conſider & Underſtand.

I shall conclude with A Memorable Saying of our Royall Martyr King Charles the 1. on his Obſervation of a like ſpirit of Deluſion which in his dayes poſſeſſed the generality of the People of the ſame Kingdomes, in Dethroning, nay Murthering, their Lawfull King, & one of the Beſt of Princes, at his owne doores.

"Soe eaſy is that Leger de main which ſerves to delude the Vulgar.

That the Almighty & Wiſe God, who in his juſt diſpleaſure for our ſins & ingratitude to Himſelfe & his Vicegerent, hath for the preſent made the Chutch & Monarchy of England A Notable Monument of his Wrath, would bring all High & Low, who have contributed to ſoe Heinous a Guilt, in his due tyme, to ſuch a ſight & ſenſe of their Crimes, that they may give to the world an undeniable Demonſtration of the Truth of their Repentance, labouring with all their Might to redreſſe the Scandalls they have given, by an unparalelled Apoſtacy from the Ptinciples of our Church, & an abhorred Defection, in point of Loyalty; is the hearty & humble Prayer of

(Ever Honour'd and Deare Sir)

Rouen Aprill 24. 1689.

Your Lordships moſt humble Servant & Affectionate Brother,

DENIS GRANVILLE

POSTSCRIPT.

THat the Printing of this letter with the following Addreſs & Queres, may not appear to your ſelfe, as I fore-ſee they will to all Zealous Contrivers & Supporters of the Uſurpation in England, an act of not only deplorable Folly, but downe right Frenzy, I humbly Crave your permiſſion to inſert a few lines by way of Poſtſcript.

I am not ignorant, but that this attempt may render me abſolutely incapable of all the favour you have shew'd me, ſince my Flight into France, in your voluntary kind interpoſition to ſecure my Revenu; & that it muſt alſo expoſe me for a ſubject of Common Talk & Cenſure thoughout the Nation. But ſince an un blemis'd Loyalty is infinitely more valuable than the Poſſeſſions of this world, & that, I was perſvaded that the Courſe, which I did, by Gods grace, Steer, was the moſt effectual way to ſecure that, the very Reputation whereof I eſteem far beyond the Rents I had at Durham, Eaſington, & Sedgefeild; nay moreover ſince that my paſt Life, & laſt Deportment in England, had not been all of a piece, if I had not done as I did; You will not, I truſt, condemn my Cariage, however contrary to the Maxims & Temper of the Reigning Generation, as unworthy of your Houſe & Family.

What I have done, I have perform'd, thanks be to the Almighty, *in the Integrity of my Heart & Innocency of my hands*, & the ſence & Conſideration here of (the Iſſue of things every day more & more convincing me that I was in the Right) doth afford unſpeakable Comfort to my ſoule.

My Feeding of ſome Friends, in my voyage from Scotland hither, with Expectation of an Inter-view in Kent, & talk of a Paſsport (the firſt of which I did not intend, & the laſt, if I could get away without it, I did not deſire) is a crime I do aſsure my ſelfe of Gods pardon for, & of thoſe friends likewiſe whom I deluded & diſapointed, when God ſhall be pleas'd to ſend us a happy meeting.

As for that more unpardonable ſin where with ſome do reproach me, & whereof I cannot ſo well clear my ſelfe before the World (but is the only one, thanks be to God, that the World can accuſe me of) I mean my Ignorance & Imbecility to fill my Coffers & Pockets ſo ful as ſome more frugall

frugall & crafty than my selfe have done in less time, with a smaller Estate or Revenu, I am like to do a sad Pennance for it here abroad in a Forreigne Kingdome. And the Friends & Relations I leave at home, will not, I hope, add affliction to affliction (if they will not help me with their Purses) by loading me with their Censures; especially considering two last Acts of mine to demonstrate the sincerity of my Repentance for it: First that I did voluntarily diminish my Revenu very considerably, by Rent-Charges to satisfy my own just Debts; Secondly that I look'd on my long Neglect to practize Frugality as so great a sin, that I did as voluntarily put my selfe into a kind of white sheet to atone for the same, by confessing it to God & the world, in a small Peice I printed in the year 85.

This is my Comfort, that no person in England is like to loose by me, unless by his own proper Choice, & if one man doth so, he must thank himselfe rather than blame me. If I suffer Deprivation to his loss, he must quarrell with God & the King, whose Commands have unavoidably oblig'd me to hold fast my Religion & Loyalty. And if the Sacrificing of both, or either of them, was in my Judgement too dear a purchace of my Revenu for my selfe, no one could reasonably expect that I should undergo it for an other.

Hoping that these few Hints may give some satisfaction to all, but the Malitious Authors of our present Misery, I shall not enlarge this Post-script farther, than to acknowledge with all thankfullness the kindness which you have shew'd me in procuring A Dispensation for mee (notwithstanding I have contradicted your Example) which I esteem the greater Obligation, at those friends hands who were instrumentall therein, since they did it without my Privity or Motion.

BY the Publication of the following ADDRESS & QUERES it may appear, tha the Author is not affraid (notwithstanding the Obloquy he did a while undergo, in the year 88, for his dutifull compliance with the King) to owne those notions of Loyalty, which he did endeavour to infuse into all persons committed to his Charge; and also that he is not asham'd, to proclaim to all the world (in spight of the Censures he mett with all) that he did, & doth, hold the following Queres in the affirmative; being of opinion that to hold them otherwise is to place some of the King's Supremacy in the People.

An ADDRESS vvhich the Dean of Durham ſent to his Majeſtie, ſpeedily after the Prince of Orange landed [upon his Brethen their Refuſall to joyne vvith him, becauſe the Superiour Clergy had not Addreſs'd before] to ſhevv his Abhorrance of that Unnaturall Invaſion; vvhich Addreſs vvas intercepted by the Lord Lumley & other Lords vvho had ſeiz'd on York; as mention'd page 3.

To the King's moſt excellent Majeſtie.

The Hearty & Humble Addreſſe of your Majeſtie's ever loyall, and faithfull, Subject, & Servant, the Dean of Durham.

MAY it pleaſe your Sacred Majeſtie

In time of an Invaſion as in a common Inundation, or Calamity by fire, VVhen every body is bound in duty to preſerve the Houſe, City, or Country, vvhereof he is a member, vvithout uſuall ceremony or compliment to Superior or Equalls, I do judge it an Indiſpenſable Duty of every Faithfull & right Loyall ſubject to haſten to aſſiſt his Soveraigne vvith his purſe, as vvell as his prayers, to the utmoſt of his povver & ability; & therefore not daring to ſtay till all my Betters have given me example in Addreſſing before me, or all my inferiour Brethren have agreed on a forme to Addreſs vvith me, I do heartily offer to your Majeſty all that I have to ſpare for your preſent ſervice, thinking nothing mine ovvn, in ſuch a time of danger, but vvhat is ſufficient to ſuffice nature; Aſſuring you vvithall that I do not only from the very bottome of my ſoule Abhorre & Deteſt this Treacherous & Vnnaturall Invaſion of the Prince of Orange, together vvith all the other VVicked, Rebellious, & Bloody Deſignes of his Adherents, vvhether

Enemies

Enemies at home or abroad (and more particularly of those among us, who have lately revolted from their Allegiance) but do with great Indignation Renounce all manner of Violence, Force, & Contempt of Authority, offer'd to your Sacred Person, or Government, either by the Rabble (the very dreg of the Mobile) in the Citty, as well as Rebells in the Field; Conceiving it a great sin to use any Compulsive Arguments to Constreine or Terrify Gods Vice-gerent into a Compliance with the Will & Desires of his subjects, be they never so much for the good of himself, Church, or Kingdome: having learnt in the Communion of my Mother the Church of England (wherein I am firmly resolv'd to live & dye) other principles than to teach my Supreme, or any of my Superiours, what He or They ought to do, with a sword in my hand, or compell a Soveraigne Monarch, whether he will or no, to do his duty & gratifie his people sooner than he is inclin'd, or his own Necessity (whereof he is the best Judge) will permit: Satisfying myself most thankfully with the repeated assurance, which your Majesty hath already given of our Religion, Lawes, & Liberties, together with all your past & present Gratious Condescentions to remove the Fears & Iealousie of your people, Resolving to stay your leasure for the Calling of a Parliament, & all other means & methods, which are in your Majesties own choice, for the securing your own Royall Person, or Establishment of your Government in Church or State.

Nov. 27 88.

DENIS GRAINVILLE
Dean of Durham.

QUERES Put by the Dean of Durham to some Young Clergy men to answer privately in his own Study (near about the time his Majesty sent forth an order to read his Declaration for liberty of Conscience) which being treacherously stolen away, or falsely transcrib'd, upon the interception of a letter to a Friend, were dispers'd & canvass'd up and down the Coffee-Houses of London, & other parts of England (as mention'd pag. 7.) and are for that reason printed.

1. Whether a Subject is not bound to comply with his Prince in every Command, or Reasonable Intimation of his pleasure, wherein he is not in Conscience bound to the contrary?

2. Whether a Subject is not bound to comply with his Prince in some things, which he conceives not only inexpedient but such as may tend to the Prejudice of the Flourishing condition of the Church (provided the Being of the Church be secure) if a lawfull Prince of a Different Religion doth absolutely command them, & will not be satisfied without Compliance with such Command?

3. Whether the Church of England was not an establish'd Church before the enacting of the Penall Laws? If so, whether it is not better to comply with his Majesty in consenting to take away those Penall Laws which his Majesty desires to be abrogated, than hazard the Being of our Church, by provoking the King on whose Favour we depend?

FINIS.

TO THE BISHOP OF DURHAM.

MY LORD,

So Suddain and violent a ſeparation betwixt a Bishop and his Dean, as hath been occaſion'd betwixt your Lordship & my ſelfe, by our late ſtupendious Revolution, is a matter of too great importance to be paſs'd over in ſilence, by one who was driven from his ſtation by the impetuoſity of that dreadfull ſtorm, which lately fell on, and overthrew our Church and State. I conceive it therefore my duty to informe your Lordship, not only where, but what I am, in this age of mutability, which hath produced, I think, almoſt all kind of changes, among men of every Quality, Degree, & Calling, but that which Doctour B. speaks of, in his letters concerning his travells into Italy; I mean the change of ſex.

And need not, my Lord, give You any particular account of my behaviour, or ſtage, in England, after your Lordship was call'd up to London about Michaelmaſs laſt, or of the manner of my Eſcape, ſince your Lordship was certified, by letters from my ſelfe, in the months of Oct: and Nov: laſt, of moſt matters of moment relating to the Church and County of Durham; tho I had the honour & ſatisfaction of receiving an answer to few of them) and may come to the knowledge of other things, by the relation of my deportment, which I have publish'd in my printed letter to my Brother the Earle of Bathe; whereto I crave leave to

refert your Lordship, & all who are inquisitive after me.

I shall only embrace this occasion solemnely, & publickly, to assure your Lordship, in generall, that I did faithfully, and with as much punctuallity as I was able, discharge those Trusts which were committed to me, in every one of the places, and offices, which I had the honour to beare under your Lordship; & maintain'd my Poste in your Absence, not withstanding mighty discouragements, till it was not possible for me any longer to strive against that Torrent, which had hurried all matters, in that & other parts of the Nation, into great disorder & confusion.

When I saw there was no possible means left for me, but to sink, by endeavouring to oppose what was irresistable; or swimme down the stream (which no argument nor example of the age could, I thank God, prevaile with me to do) I was under a necessity to turne aside, and withdraw my selfe, beholding matters a while at a distance; rather than in my own station & place of acting; since I carried about (which me an unalterable loyall heart, which would not suffer me to runn (as most did) with the multitude; & on the other side wanted both strength of mine own, & the assistance of others, effectually to oppose that unruly & many headed monster. But did not resolve to leave the Kingdome, & commit my Flock & Family alone to Almighty God's protection & care, (as I afterwards did) till I had a powerfull example, which a dutifull subject ought to be proud to follow, and a Precedent which may set me above the censures of any person in the three Kingdomes.

When my Soveraine was forc'd from his own pallace, nay driven out of the Realme; it was time for those who were firmly resolv'd to adhere to, & suffer with Him, to yeild to that force & necessity, which A mighty Potentate, by complying with, proclaim'd to be invincible. Having then the honour to be one of that number (& glorying that I am so) it would have been a prepostrous course for me (who never play'd my game so as to save my stake) to have stay'd at home, or in England, when I was no longer capable to serve Him, in those offices wherein I was plac'd; and while I had no other

prospect

prospect, but that of a prison, without doing what was impossible for me to do, I mean bow down to Baal, or in plain English, submit to an Usurper.

This occasion'd my Flight first to Carlisle, & from thence upon it's declaring for the P. of Orange, & change of Governour, to Edingburgh, & from that citty, upon intelligence of an Imbargo, into France, (as is set forth more at large in the former letter to my Brother) to have the honour & satisfaction, which is no small consolation to a loyall Subject in Banishment, of doing homage to the Royall Family, & viewing our hopefull young Prince, who will live, I trust in God, to constreine his Enemies to confess (what they were, I doubt not, alwayes perswaded of in their hearts) that he is the legitimate son of King Iames the 2: and one of the greatest blessings, which God ever bestow'd on the English Nation.

As for my part (how great a parodox soever it may appear to some) I am fully convinced of the truth thereof, as I alwayes was of Gods wonderfull Goodness & Providence, in bringing his Father, our Gracious Soveraine, through all his troubles, to the Crown. And I fear, that our abhorr'd Ingratitude towards God for two such inestimable blessings, as the security of the succession by an Heire Male, & those Halcyon dayes, which we for two years enjoy'd (and might have enjoy'd longer had it not been our own faults) under a Gracious Prince of a condescending race, have above other sins pull'd down God's judgements, & contributed towards the misery we now groan under, & the greater misery which hangs over our heads, & out of which we can never be deliver'd, but by the extraordinary assistance of the same mercifull & gracious God and King, whom we have above measure provoked and incens'd.

I have never been asham'd, I thank God, to owne such sentiments, as these, amidst all the delusions, which the generality of men of a contrary opinion have layen under, & the greatest Obloquy & Contempt, which by them hath been cast on every one, who stuck close to his Majesty (as I thank God I have done to the utmost of my power) in asserting his Prerogative. But I need not affirme this to your Lordship, or any within your Diocese, having sufficiciently proclaim'd my judge-

ment

ment, concerning these matters, in the pulpit, both in the Cathedrall, & other Churches, after his Majesty's happy accession to the Imperial Crown, & the Birth of the Prince o fWales.

Towards the Filling up the measure of that Iniquity, wherewith our just God would no longer dispense, & whereto *our Kings, our Princes, & our Prophets, nay all the people in the land*, (to speak in the Evangelical Prophets phrase,) *have contributed more or less*, I know, that I my selfe [a wretched miserable sinner] have sadly help'd in every one of my capacities, & heartily beg pardon of God through JESUS-CHRIST for my share of the guilt. But it is to me an unspeakable comfort, that neither my Enemies, not my own Conscience, can accuse me of those sins, which do seem to be the more immediate ingredients of God's wrath, & which certainly more than others have provoked him, in *such Manner*, & by *such Instruments*, to punish Us.

For I have heartily, from the bottome of my soule, rejoyc'd at our Gracious Soverain's mounting the Throne, at Gods blessing him & us with a hopefull Prince. I have been all along, without murmuring, contented with his Government. I have had allwayes more jealousy of the subject, than of my Soveraigne. I have thought our selves (as it hath proved) nearer a Rebellion, than the Introducing of Popery. And lastly I am not, no not in the thoughts of my heart, guilty, in the leastwise, of that *Perfidiousnes*, & *Ingratitude*, to my *Soveraigne*, or *Injustice* & *Unnaturalnes* to my *Fellow-Subjects*, of calling in *Forreigne assistance* for our *Preservation*. Or if I had, it should have been any Nation in the world rather than our Neighbours of Holland, being not ignorant of their dealings with the English both at Amboina & Bantam.

Tis highly probable, my Lord, that these very things which I here alledge for my justification, & wherein I so much glory, will be received with derision, and objected against me as my crimes, & that mine & other men's forwardnes to *obey*, & *comply with*, the *King*, has contributed to his Fall. This is a fate, which I am sure it will not be possible for me to avoid, since that, before I left the Nation, I had this lay'd to my charge,

charge, by ſome, who to juſtify their own fawning on the Mobile, out of Fear or Intreſt, began to lay all the guilt of the King & Kingdome's overthrow to the door of the King & his moſt obedient ſubjects; as in *Oates's* & *Tong's plot*, ſome brought in our late gracious Soveraigne as concern'd in a deſigne againſt his own Life.

But I would crave leave, here, to know who are the Objectors. If they are ſuch as have renounced their Allegiance to their lawfull Soveraigne, I may ſave the labour to anſwer them; they being not qualified to cenſure & accuſe me, for helping to what they were well pleas'd with, & deſir'd ſhould be brought to paſs.

If they be ſuch as will not, at laſt, ſubmit to the change of Government, & take new oaths, tho they have been too far concern'd in, & have too much contributed to, the ſetting up an uſurp'd power (by a greater Complaiſance with the Prince of Orange, than I have been guilty of towards my Soveraigne) I reply, that the *Doctrine of Non-reſiſtance* which we have alwayes, till of late, been fond of, ſet forth at large in our *Church-Homilies*, doth juſtify my behaviour; whereof any one may be ſoon convinced that will be pleas'd to take the paines (which I have lately done) of ſeriously peruſing, ſtudying, & analizing the Homilies published by authority, Concerning *Obedience*, & againſt *willfull Diſobedience* or *Rebellion*; From whence, no more than from the Holy ſcripture, can I learn any Medium betwixt *Reſiſtance* & *Compliance*. He that doth not comply with Expreſs & Poſitive commands of his Soveraigne, when he beleives thoſe commands lawfull, doth in ſome ſort reſiſt Him; that ſaying of our Lord, in this caſe, being certainly applicable, *He that is not for me is againſt me.*

But theſe, & like cenſures, will not, my Lord, in any great meaſure afflict me. It hath been my fate to be, from my Youth, inur'd to ſuch, & greater, exerciſes of patience. Indeed I might be induced, rather to ſuſpect my Loyalty and Fidelity to my Soveraigne, If I ſhould now eſcape Scot-free & not be pelted at by thoſe, who out of the ſame mouth can blow hot & cold, obey a lawfull Prince, & obey an Uſurper; whoſe unjuſtifyable proceedings (bleſsed be God) my ſoule doth deteſt & abhorr

abhorr , being founded in that Laodicean temper , loathſome to God & Goodmen , which I have labour'd ever ſince I have born any publick office in Church or State , as far as it was poſsible for me , to oppoſe.

Your Lordship , I am ſure , (which is my comfort) will be none of thoſe , who shall load me with reproaches , for my dutifull Complyances whith his Majeſty , ſince your example , (which did out run others) as well as your advice , did powerfully invite me thereto. And ſince your Lordship hath been ſo kind as to atteſt , with your mouth to his Majeſty , that I was never backward to concurr with You , in any thing which was for the King's ſervice. Wherefore I shall ſpend no more ink to diſturb your Lordship with inlarging on ſo unneceſsary a Topick. But I shall take care to ſtrive (by God's grace) to make good the Character , which your Lordship was pleas'd to give of me laſt year to the King , you was not, my Lord , any wayes deceiv'd in your atteſtation , neither shall his Majeſty (I truſt in God) in his expectations from me.

The remaining paper then , my Lord , will be more ſignificantly imploy'd in laying , before your Lordship & the World, the Reaſons , why I have not govern'd my ſelfe by your Lordships example ſince October laſt , as I did before , & cannot be prevail'd on now to comply with the People's , as I did with the Lord's Annointed my Leige & Dread Soveraigne.

It was , I know , ſadly bewailable for perſons in ſuch publick ſtations , & ſo nearly related , as the Bishop & Dean of Durham , to draw two wayes , as we did (I muſt confeſs) after your Lordship was pleas'd to preſent a paper of Advice to his Majeſty , to comply with the demands of the Multitude.

And it was the more to be lamented , that ſuch diviſion should happen , in a juncture of affairs , & Concuſsion of the Church & State , that requir'd the Uniting of all perſons in every body Eccleſiaſtick & Civil (all which ſtrength was little enough) to uphold our Soveraign Lord's Crown & Dignity , which we , both , were ſtricktly by our repeated oathes (and poſsibly more than all others by particular obligations , having receiv'd our preferments by his favour) ingag'd to maintaine , & which were more dangerously than ever ſtruck at by Enemies at home & abroad.

I was astonish'd, my Lord at so suddaine & unexpected, a change, & was, out of respect to your Lordship, one of the last that, in the City & Church of Durham, gave credit to the reports (wherein your honour was concern'd) which fusied for a while the mouth of almost every person in the County.

That, that very method which we were affraid, nay well assur'd of, before parting, was likely to destroy our present Government & Governours (so things portending as badly as in forty one) should so immediately (according to your own expression) *become the only, & most assur'd, means of the Preservation of the Kings person, & establishment of his Government in Church and State*, gave me occasion beyond all measure to admire. And what should move your Lordship, of all men in the Nation, in an unusuall way, to advise his Majesty so to do, is not yet discover'd by me; thô it often imployes my thoughts.

This change of Measures in your Lordship my Diocesan, whose Counsell, Example, and assistance, I did more than ever need, and expect, at such a desperate Crisis, did wonderfully weaken mee in the discharge of all Duties incumbent on mee, either as a Church-man or Justice of the Peace, and did put mee under an unavoidable necessity of abating in my zeale to attempt sundry things, and ingage in severall Designs, which could not be prosecuted, much less accomplish'd, without the concurrence of my Bishop and Lord Lieutenant.

This did likewise incapacitate me to censure, or so much as curb those insolent Young Clergy-men, who before your Departure were arriv'd to such a pitch of boldness, as to expose by undecent insinuations in the Congregation, not only their Dean, but Bishop, for Obedience to the King. And which impotency of mine was, the very Sunday after, made conspicuous, by an other indiscreet Sermon preach'd in the Cathedrall pulpit, which I was forc'd to pass by without so much as admonition (only denying the Preacher the customary respects of an invitation to my table) for fear of a second affront. Since instead of assistance from those, who were sworne to give me that, & much more, I met with reproaches, & was told in the publick discharge of the Deans office, that *I was well enough Serv'd in that my Bishop had left me in the Lurch.*

I had no small difficulty to bear up against & repell those Arguments, which were brought, the last year, out of the other Province, from the example of great & venerable Prelates, which my intirely devoted heart to honour and obey my King, would not permit me to immitate, tho modesty would not allow me openly to condemn. But when those, who labour'd to shake me off from my foundation of firm Loyalty, & to betray my Innocence, by perswading me to enter into the Herd, discernd mee void of my last support, & depriv'd of the example of my own Bishop & Father in God, they attackt me (your Lordship my imagine) with too great strength and rudeness, for a single Dean, without Countenance of Superiour, or Concurrence of Inferiour Brethren, any longer to withstand or oppose, with any considerable effect.

Tho God Almighty (prais'd be his holy Name) endow'd me, in that day of Triall, with so much courage, as to attempt to do it, in such manner, as may hereafter prove to Edification; never changing my Note nor Measures (when all began to dance after an outlandish Pipe) as long as I stay'd on the Place. Witness my Sermons I preach'd on the 5. & 9. of December; two dayes before I fled, & the Sunday after the Generality of the Citty & Country had, with open Armes & Mouths, receiv'd a Discontented Lord, who the week before seiz'd on the Town for the P. of Orange, & prophan'd both your Castle, & the Markett Cross, with the reading of a Treasonnable Declaration, as is related more at large in the foregoing letter.

I could not accord, I must confess, with such Example of your Lordship, nor with the Example of others, in being silent, or sitting still, in a time of *imminent Danger, Warr, & Tumult*, when good Nature, as well as good Conscience, dictated to all faithfull Clergy men & Christians, not only *to lift up their voices like a Trumpett*, but to employ all their hands to have restrain'd the unruly multitude, which had got the Bitt in their Teeth, & were runing madly to a Change of Government, and Deposition of their King; & in that towards their own Destruction; since the Monarchy, as well as our Church, was like to receive (as it hath done) an incureable blow;

blow, by an other Disgrace & Banishment of a lawfull Soveraigne of the same Stock & Race, which had been once before barbarously treated beyond expression, & in such degree, that the English Nation, for a while, became an object of Contempt & Indignation among the very Turks & Pagans.

However matters might appear to your Lordship, & other Prelates above at London, (as I ought in duty to conclude, by their & your Actings, that they did otherwise than to me below) I could not discover, when my eyes were most open, & clear'd by serious & fervent Devotion, that any thing or course tended more to the preservation of the King's Crown, & security of our Church under Him, than our unfeign'd submission to our supreme Moderatour & Governour, & our vigorous & constant opposition of seditious Incendiaries & Male-contents, who any wise Irritated, or Inflam'd the People, or did undutifully capitulate with the King, being agitated (as was apparent) by an humour of Popularity, & that Republican spirit which was gone forth into the Nation, which ought to have been withstood somuch the more, by how much it had gotten strength, & numbers, to terrify some of our greatest Leaders in our very Sion, as well as our Jerusalem; who put themselves into a most dangerous Poste [the head of the Multitude] not out of disaffection to the King, I am perswaded, so much as out of fear of that ungovernable Beast, who will make less scruple to pull off the Bisho'ps Lawnsleeves & the Earle's Coroners, than either of them, in the Convention, did to deprive their Lord & Soveraign's head of the Crown. And I must confess my selfe so short sighted, or hard to be convinced, that I cannot as yet see, or owne, that I then made a wrong judgement of things, or, on that account, labour'd under any Errour.

Would God, that all those, whom I dare not deny to be, as they think themselves, very much wiser men (tho they did approach as much towards rudeness in withsstanding, as I did towards Flattery in complying with the King) had not too late discern'd the pernitious fatallness of the contrary Errour, in endeavouring to bring Gods Vice gerent to Terms, whereby the Soveraignty of our Defender of the faith, was so weaken'd,

broken, & shatter'd, that he was not able to protect either Church, or State, or so much as his own Sacred Person from the hands of the Rabble; nay not secure his very pocketts, at last, from the Fate of me his unworthy servant, & other his Subjects, I mean, from being in our flight pick'd & rifled. *Hinc illæ lachrimæ.* And I make no question, but that if Tears would redress what is past, thousands of those, who murmured & complain'd of the King, would shed whole rivers to restore the King, the Church & the Kingdome to the Circumstances (as bad as they then thought them) which they were all in but last year. But God knows it is now too late to make use of such feeble means, for the recovery of what is lost, *floods of tears* being not like to prevaile, unless accompanied with a *holy violence*, & conjoyn'd with *sincere & hearty prayers*, issueing out from a *truely penitent heart*, & *deeply humbled Soule*.

Wee have, God knows, madly grasp'd our Religion, our Liberty, & our Laws, out of the hands of our own lawfully descended, mercyfull, Prince, who manifested all along, & even at the last upshot, that he carried about him, as he profess'd, a truly *English heart*, & whose *Interest* it was (whatever was his *Majesties Religion*) to uphold them all; Grasp'd them away, I say & put them into the power, & at the mercy of *Forreigners*, whose *Humour & Inclination* it is, as well as *Interest*, to destroy them all; whereof a few months are like to afford Us more lamentable Demonstrations, as we have reason to apprehend, by the Transactions of five or six that are past.

By these few honest reflections, on the miserable Estate of my *Native Country*, & more particularly on *the Cathedrall & Archdeaconry of Durham* (which I cannot here reflect on without often sitting down & weep) your Lordship may perceive, that I am the very same, that You found me, when You entred on your Dioceſs 17. years agoe; & left me in the month of October last, bearing the Brunt of that *dreadfull Hurricane*, which was then coming out of *Holland*, & strugling with that *insatiable Hydra*, which did widely gape for the Crown and Myter, & is like after devouring it's supports (like a Jugglar) to disgorge a Commonwealth.

I am indeed, my Lord, on all accounts, & to all intents

tents

tents & purpoſes, the very ſame that I have ever been; *intirely devoted to the Honour, & Intereſt of the ROYALL FAMILY OF THE STVARTS*, & ſo unalterable & ſteddy a Practiſer, as well as Profeſsour, of the old *Church-of-England-Religion* (& more eſpecially of thoſe diſtinguishing Doctrines which do ſignally honour our Church, & which were, whil'ſt practis'd, ſo lovely in the eyes of all, as to prevaile with a Rom: Cath: Prince at his mounting the Throne to continue and protect her) that I can by the power of no temptation, or Arguments of *Dutch Divinity*, be induced to do any certain ſinfull act to preſerve her, whether by way of reſiſting my lawfull Soveraigne, or complying with an Uſurper.

I ſay, my Lord, that I am, both by Nature & Inſtinct, a perfect Abhorrer of that *Diabolick ſin of Rebellion*, however varniſht over by *the Father of lyes*, & by what Names or Titles ſoever it be *dignified or diſtinguish'd*. And, in the ſame temper of mind, I do here declare to your Lordship (which I deſire may be communicated to every Perſon in your Dioceſse under You) that I am reſolv'd, by the grace of the Almighty, to end my dayes.

Greiving that your Lordship hath, by doing homage to a Superiour which I cannot owne, abſolv'd me, in a great meaſure, from the Canonicall Obedience, Duty, & Reſpect, which I did once owe You, (& whereby I am capacitated to take greater freedome with your Lordship; than 'twas lawfull for me to doe in former letters, as well as debarr'd of of begging your Benediction, with the ſame delight I have done formely,) I reſt,

MY LORD

Rouen July the 1. 1689.

Your Lordships, &c.

DENIS GRANVILLE.

FINIS.

To

To the Vice-Dean & Prebendaries of the Cathedrall Church of Durham.

MR.

Vice-Dean & other Prebendaries of Durham.

Tho the bodily Infirmities I now feele, as well as the greater ones I have ſtruggled with ſince I left Durham, [intimated in a letter from Edingburgh] have been, and are, ſufficient to excuſe my Abſence, and may juſtify me in the eyes of God & Man, for leaving, for ſome time, ſo cold and moiſt an air, as the North of England, and repairing into a Clime more warme and benigne, Yet I, who have been, all my dayes, a Lover of Plain-dealing, think not fit to conceal, any longer, the more ſubſtantial reaſons, which did at firſt hurry me away from You, and do ſtill detain me abroad.

Till I was well got out of the reach of thoſe New Governours, whom I could neither owne, nor obey, and from whom, for that very cauſe, had hopes of ſmall favour, I was, as well as my Betters, neceſſitated to uſe, the moſt plauſible Arguments I could with Innocence, for a Voyage into France, without declaring the bottome of my deſigne. And Providence, at that time, furniſhing me with one very Authentick, and reaſonable enough [to witt, upon the returne of a dangerous Cough to go once more into a Country, from which I had receiv'd formerly conſiderable advantage, in point of Health,] I should have been much to blame, if I had not made uſe thereof, as I did, in order to my Eſcape.

On this account (in my letter to You , & discourse with those I mett in my journey) I insisted on little else , than what related to my then growing Indisposition , which was come to a great height ; neither did I (God be thank'd) meet , or converse with any so unreasonable , or inquisitive , as to demand stronger motives , than the recovery and preservation of my health , (the next valuable Blessing to the Salvation of my Soule ,) to authorise my designe of hastning into this Kingdome : famous for it's Soveraigne & Beneficial air for all Consumptive Constitutions ; & the virtue whereof , tho I am not got into the most salutiferous Region , I now already , in a very great measure perceive.

But tho all I alledge be very true and real , yet I dare not deny that other and greater matters (set forth in a precedent letter) did first put it into my thoughts , and incline me to quitt my Station , and without which , had the danger of my life been never so great , I must confess , that , I think , I had never more thus left my Charges , after so considerable an Absence heretofore (to recover my health) from my Offices & Cures.

In plain English then , I declare to all the World , that the true Cause of my suddain flight was , that I carried about me a Conscience more untractable , and less pliable to an Usurpation , than most I left behind , as process of time hath made too apparent. My Conscience (such as it was) did oblige me , to the utmost of my Strength , to oppose all usurp'd power (as I did to the last , wittness all the Congregation ptesent in the Quire the Sunday before my departure) and then, I need not tell You , it was *not fitt* for me to stay there , any longer. I might use the word *impossible* rather than *unfitt* , since I could not with good Conscience stay. *Id tantum possumus* (sayes the Civillian) *quod jure possumus.*

I cannot deny that every one of You , and all those Clergy in the Nation , which were satisfied and resolv'd , to *Submitt* ; that is to say renounce your Allegiance to your Lawfull Soveraigne ; and swear new to those , who have ungodlily , and unjustly , depos'd him , have done politickly enough to remaine at home , sit still , & hold your Tongues ; at a time , when

the Right Church-of-England-Religion, (according to the best notion I have of it) nay Christianity in generall, required all faithfull Preachers *to lift up their voices like a Trumpet*, to oppose the madness of the People, & stop them in their Carreer to Destruction.

But I, your unworthy Dean, who, without doubt or scruple, believed it, at that time, as I do at present, a peice of detestable Rebellion to joyne with any, in a Conspiracy against our Kings Crown, as well as Life, (and desire to be torne with wild Horses rather than so to do,) did as politickly, (and I am sure more honestly) in withdraving.

But I desire You to remember, that I did not stir from my Poste, till the Citty of Durham was polluted by the Reading of a Declaration, which by a late Proclamation of the King's was pronounced treasonable; & that there were not four publick Magistrates, nor one Minister in the Town, had the Courage any wayes to oppose it, or declare their dissent thereto: a very feeble support for a Dean resolv'd [as I then declar'd I was, & now declare a new that I am] to stick close, by God's grace, to the Crown of my only lawfull Soveraigne King Iames the 2., his Heires, & Successours: knoving no difference betvixt the Duty & Obedience I ove to a Prince of the Protestant, & to a Prince of the Roman Faith.

Nay I desire you moreover to consider, that I did not *runn away* & forsake my flocks, as some may be apt to object, when I saw the Wolfe coming, but after I saw him come, & with open mouth ready to devoure, & had my selfe in some sort tasted his Fiercenes.

I beseech You therefore so take notice, that it was not till the 11. of December, at night, that I left Durham; a day after his Sacred Majesty was driven from Whitehall. By which time, the Wicked Contrivers of this sad Revolution had accomplish'd what they had been long endeavouring, stript the King of all his Supports, put him under a necessity, as well as his most faithfull Subjects, to fly into an other Nation, & shewn their Good Will towards the Dissolution of the Government.

And farther, and above all this, tho I could not stay longer in Durham, without being defiled by concurring, or confined for

oppoſing

opposing, I did not leave England, till the 20. of January; nor fly out of the Kings Dominions, till the *Subject*, who was tender enough of his own *Property*, had after innumerable Violations of the *King's Prerogative*, presum'd to disspose of the very Crown.

* *The crown offer'd to the Prince of Orange on Ashwensday* + *Cromwell declar'd Protector on Ashwensday 1653.*

For * Ashwensday was over, before I took shipping in Scotland. A Dismal day, a day, which I shall mark in my Calendar, with a note of deeper Humiliation than before; A day, which, by all truely devoted Souses to the Honour & Interest of the Imperiall Crown of England, will be remembred with more Regrett than Ashwensday 53. A day indeed, once thought fitt for the Inauguration of an + Usurper; who thô in all other respects odious & infamous, had not the boldness to seize on the Crown, nor the People of England, at that time, (thô plunged over head & ears in Rebellion) the Timidity nor Stupidity, to offer it to him, who without all dispute might then with less sin, & with more prudence, have put it on his Head: (it having for a while before been depositted and unimploy'd,) than some body since snatch'd it from the Head of his own Uncle, nay Father.

This is, Gentlemen, the true & real cause of my withdrawing. And if You please to be mindfull of the criticall time *when*, the manner *how*, & the cause *wherefore*, being also so just to your Dean, as not to looke barely on his going away, but consider it as circumstantiated, and allowing me so much Charity (who have alwayes exercis'd greater towards my Dependants) as to beleive I did, at least, mean well then, and do speak true at present, I am willing to beare all other censures you can load me with, for this late hazardous undertaking, which however it may be mis-understood, in England, (over which, as of late, there seemes still to hang some notorious cloud & mist, which strangely obscures mens understanding) and deem'd an act of Fear or Folly; yet I am, God be prais'd, fully perswaded that it was the most *honest*, the most *courageous*, & the *wisest* Act of my whose Life. And do incessantly praise his name, that he was pleas'd to endow me with his grace, (passing by many more capable to do him service,) *at that very time*, and *in such manner* as I did, to *Beare wittness to the Truth*.

1. For my Flock, had I (whose notion both of Religion

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& Loyalty had caus'd me all a long to act at an other rate fail'd by a ſordid & truely mean compliance, I had certainly done them irreparable wrong, by thwarting my paſt Doctrine, & deſtroying the example of my whole Life.

2. As for my Revenue, thô I poſſeſs'd the beſt Deanery, and poſsibly the beſt Archdeaconry, & one of the beſt Livings, in England, A Faithfull Chriſtian ought not ſo highly to value them, as to put them into the ſcales with his Conſcience. And beſides I do not forget that I both receiv'd, & held my Deanery by the King's favour, & do reſolve that without his favour I will never keep it.

These two particulars granted, I leave all men to judge, whether it was an unwiſe act of mine, all things conſider'd, to withdraw *vvhen*, & *in ſuch manner*, as I did. I do well aſsure my ſelfe, that it will be eſteem'd otherwiſe, by all thoſe that do not deny the truth of this undoubted maxime, *that Honeſty is the beſt Policy*. And I do comfort my ſelfe, that my poor exploded Notions of Honeſty & Religion, Loyalty to my King, & obedience to the Precepts & Rules of the Church, will yet come in vogue before I leave the World (tho Ihave too much reaſon to apprehend, that, unleſs the change of air preſerve me, I ſhall not be a long liv'd man (however they be run down, & rejected in this intoxicated Age, which hath, in a manner, captivated men's Senſes, as well as their Underſtandings.

I that am, the Lord be thanked, happily deliver'd, for a while, from the Foggs of my own Country (which were ſadly increas'd ſince it's late Alliance & Communication with Holland) do no more doubt, than I ceaſe to pray for, the King's glorious, & bleſsed Reſtauration. That joyfull Day in ſpight of Men & Devils, will come, as ſoon, as the Church and Kingdome are, by a profound Humiliation & ſincere Repentance, prepared for ſo choice a bleſsing. And when it doth come, or is nigh approaching, it will infallibly open men's eyes, & cauſe them clearly to diſcerne their paſt egregious folly & facility, in ſuffering themſelves to be ſo ſoon overcome, by ſuch deplorable Deluſion, as not to diſtinguish betwixt the felicity of living under an undiſputable lawfull & gratious Prince (of the moſt mercifull and eligible Race and Qualifications) & bearing

the Yoke of an Uſurper, whoſe Crown muſt neceſſarily be maintain'd; as it is gotten, by the Sword. And whoſe Reigne, tho it begins *in nomine Domini*, & is usher'd in by *a ſhevv of Religion*, & *ſeeming love* of *Liberty*, & *Lavves*; ſoon becomes greivous, & his little finger felt much heavier, than the Lawfull Predeceſſour's Loyns.

It will not be needfull to pretend to the Spirit of Prophecy for this Diſcovery, the laſt eight or nine Month's experience doth powerfully evince the Truth of what I affirme. There doth ſeem already to be eyes enough open, if their hands were at Liberty, [and good ſwords in them] in Scotland, & England too, as well as Ireland, to deliver thoſe miſerable Kingdomes from reall *Tyranny* & *Presbitery*, which are not like to be found much more tollerable, for the late injuſtifiable, as well as unintelligible method of Excluſion of *Popery*, & pretended *Arbitrary Power*.

All thoſe who were come to, & could exerciſe, their Underſtandings, from the year 41 to the year 60, cannot forget the unſufferable Slavery which the three Kingdomes underwent, upon the unhappy Conjunction of thoſe foremention'd unſeparable Twins. The horrid Rebellion of thoſe dayes was leſs odious than the preſent one; which is accompanied with the higheſt Aggravations; leſs odious I ſay, or at leaſt leſs unnaturall, (than that under which the beſt Subjects & Chriſtians in England at preſent groan) in ſundry reſpects, had not the former been deeply dyed in the blood of King Charles the Martyr. And yet all the Religion, & great oſtentation of Purity of the Goſpell, wherewith it was introduced, & at laſt, after a floud of Loyall blood, ſubmitted to, by an infatuated Generation, ended at length in down right Enthuſiaſme; which, by breaking of Fences, & tearing up Foundations, let in a Deluge of all kind of Prophaneneſs. The Priviledges & Properties, as well as the Liberty of the Subject, were got into the hands of ſuch miſerable Keepers, as kept them all to themſelves: in ſuch ſort, as ſcarce any Perſon, You do well remember, could be Maſter of them, or meet with them, but at Wallingford Houſe. In a word, after inexpreſſible violence & Injuſtice, Cutting off ſundry Pillars of Church & State, & moſt thoſe well fix'd Church of England-men [Clergy

or

or Layicks] who had the valour to withſtand the Uſurpers of thoſe dayes, all matters, at laſt, run into *Anarchy & Confuſion.* And the Babell, which had been twenty years in building, after a short tottering, at the Death of their Cheif Upholder, fell, & crush'd it's ſelfe with it's own weight, and cover'd all their Antimonarchicall machinations with it's Ruines.

The ſerious & ſober review of all paſt Tranſactions, from the begining of the long & great Rebellion home to the Dutch Invaſion, to witt; of the firſt ſtupendious wickedneſs of the Enimies of the King & Church of England: The wonderfull long ſuffering of a juſtly Incens'd God; His unconceivable Goodneſs and Compaſsion at lengh in a reall delivery of the Nation, & our Church, [from not only the moſt Arbitrary power, which had been before exerciſed, but from the utmoſt malice of all it's worſt Adverſaries, who were watching to devour her] The wretched Requitall of God's mercy & Love, made to Heaven, by the moſt Real (I fear none can excuſe themſelves) as well as pretended Friends of Crown & Myter, in repaying ſuch unexpreſsible Bounty with Contempt and Ingratitude; &, at laſt, the moſt deplorable Folly & Madneſs of the People of England, in being catch'd by, nay running into, the very ſame Snares, wherein they had been once before intangled, by the Subtilty of the Devil, almoſt to their utter Deſtruction. The recalling to mind & thorough Conſideration, I ſay, of ſuch, & the like paſsages, should have made us, methinks, wiſe enough to have avoided, in due ſeaſon, the ſame Trap which was again laid for us, & into which we are a ſecond time fallen. At leaſt, one would gueſse (or else we are become perfectly ſtupid & inſenſible) should awake every one to look to his After-Game, for fear we may be remedileſsly depriv'd of the remaining part of our Felicity, which is bound up in the life of our diſtreſs'd Soveraigne, & his legitimate Iſſue, by our gratious Queen-Conſort, who hath evidenced her ſelfe, in theſe & former innumerable Troubles of our afflicted, & thrice baniſht Prince, a notable Example of Submiſsion & Patience, & who ought to be for being made, by God, the happy Inſtrument of bringing us the Bleſsing of a hopefull Heir Male, for ever Dear to the English Nation, & all faithfull Subjects to the Crown of England.

If

If such extraordinary Dealings of the God of Heaven, varied to every man's capacity & condition; If neither God's speaking by *a Still voice*, nor *in the VVhirlevvind*, neither by the Sunshine of mercyes, nor the Thunder of his Judgements, [that dreadfull Clap, whereinto the late black Clouds driven into England out of Holland, broke very fatally, to the unhinging of the whole Fabrick of our Government both in Church & State,] will reclaime us, & make us sensible of our most real Interest, & Happyness in a most desireable & vell' establisht Monarchy & Episcopacy, [& a gratious Prince, according to the heart's wish of every right loyall son of the Church of England, save that he doth not profess our Religion;] nor reduce us to that intire obedience & submission to the King and Church, which the wise dispensations of a loving & long-suffering God seem, above other things, by many repeated Summonses, loudly to call for, there remains nothing *but a Fearfull looking for of Judgement*. I know no Salve for our sore; nor can discover any thing which can mollify such stony hearts, or mortify such corrupt natures; that have lamentably defeated our heavenly Father, in all his methods to do good unto us; & save us. And I, who have never been (all that know me must confess) a man of excessive fear & jealousy, as to the Publick, must sink down into dispaire: & conclude that the people of England, the other Day, an object of envy to all the Nations round about us, are signally mark'd out for God's displeasure, & will be made a standing Monument of his Wrath to all succeeding Ages.

But I shall not detaine You longer with Reflections on the State of England. It will be a Duty more incumbent on me to consider the Circumstances of Durham, & therein those of the Cathedrall Church, my speciall & more particular Charge, wherein I have been by the Favour of my King, rather than my own merit, set to Preside.

And indeed I cannot thoroughly reflect on that Church & Citty, wherein I have (by God's permission & the Kings kindness) had the honour, for the last 27. years, to be dignified, without melting into Tears. To consider that the Bishoprick & Cathedrall Church of Durham, which had so well approv'd themselves both to his late & present Majesty, & usually

exceeded

exceeded others in expreſſions of Loyalty, should now lye undiſtinguishable, & incorporated into the Maſs of Rebellion, which the wiſe & juſt God is pleas'd to permit to oppreſs the whole Land, peirces my very Soule.

It was one of the moſt painfull mortifications I ever met with, the weeke before my Departure, to diſcerne my ſelfe deſerted by all the Citty-Clergy in my honeſt zeal for the righteous Cauſe of my Soveraigne; In ſuch ſort, as not to diſcover, then on the place, any one Eccleſiaſtick, neither in the Cathedrall, nor any Parochial Church, or Chappell, with in the Precincts of that Citty, who had the courage, at that juncture, to own openly, either in the Pulpit, or in his Converſation, his oppreſs'd Prince's Intereſt, and Honour, by shewing juſt Indignation againſt that Treaſonable Attempt, which was then inſolently made againſt his Crowne & Dignity, in reading publickly, & with great formality, the * Rebellious paper mention'd in this & former letters; Tho every man, who was not a mere Ideote, muſt comprehend, that that very Act countenanced was in effect the pulling up the ſluce, & letting in a Stream of Rebellion to overflow the whole County.

* *Prince of Orange's Declaration.*

This was, I declare, to me a mighty exerciſe of Patience, & did among other Preſsures, which poſsibly contributed much to my crazy condition laſt Winter, heavily afflict me. But when I look farther, & at this day, regard the State Eccleſiaſtick of the whole County, & diſcover but three of all my Brethren of the Clergy through the whole Biſhoprick of Durham (as I am made beleive by Report) who have had either the Integrity, or Courage, to ſtand their Ground, againſt a new & unlawfull Oath of Allegiance to a Prince, ſet up by the abhorr'd treachery, & unheard of Ingratitude, of the People [Subjects] who have no authority, in our anciently Hereditary Realm, to diſpoſe of the Crown, I am above meaſure aſtonish'd & overwhelmed with greif. Which greif is unexpreſsibly augmented, when I conſider that the members of that Body, or Community whereof I have the honour to be Head, have incurr'd the ſame Guilt. And thoſe Eminent Perſons, which, as Salt, by their Examples, ought to have ſeaſoned the whole Dioceſs, are rendred uncapable to reprove their Inferiours, & reprehend the ſins of the Times.

Alas! if Reſiſtance of the higher powers, be, by ſome Moderne Divines & Diſtinctions, refin'd into a Vertue, is Perjury no ſin? If the Sacred Authority of our *Earthly God* (the ſtile in Sripture allow'd to a *Lawfull Soveraigne*) be fallen into ſuch deplorable contempt among Subjects, that there is little Regard given either to their Promiſes, or Commands, is the Majeſty of the God of Heaven become ſo mean & cheap, that men, nay Divines, dare cancell the Obligation of an Oath? And the calling God to witneſs the truth of what we promiſe become void, & of no effect, as ſoon as our Intereſt tempt us to break it? If ſo, then farewell all Religion, nay Converſation and Commerce among men. If the Bonds of a Sacred Oath are not ſufficient to hold men, ſurely nothing can.

The Evills & Miſchiefs, which muſt, unavoidably, attend a ſin ſo univerſally committed through the Kingdome, even by the Leaders & Guides of Chriſt's Flock, are more & greater than it is poſsible for any to conceive or foreſee.

Such a Notorious Contradiction of your own paſt Preaching & Practice, muſt, I fear, render you very cheap amongſt thoſe People, which you have drawn into a Snare by a very ſinfull Example, & who have too much ſenſe not to diſcern the illneſs thereof, tho they want Courage to reſiſt it.

I am ſorry that the neceſsity which I am put to of deſivering my Soule, conſtreins me here to declare thus much, and that you have very often, in my Preſence, preach'd falſe Doctrine, if your preſent Proceedings & Compliances are juſtifiable.

Preachers in the Cathedrall Church of Durham, as wel as elſewhere, began to Caution their hearers againſt implicite Obedience, whereby they did, as that

It's now a more ſeaſonable time than it was a *year agoe for us Eccleſiaſticks, who cannot ſwallow implicite Faith, to teach our Hearers to beware of implicite Obedience. If it were dreadfull & dangerous while we liv'd under a gratious Prince of an undoubted Title, whoſe exceſsive Goodneſs & Forwardneſs to rely on his Subjects hath prov'd his Ruine, is it become otherwiſe under the Government of a Prince, who hath by Violence wreſted a Crown from the very Father of his own Princeſs, & his own near Relation? who by ſuch an act of unparaleld Injuſtice, & inexcuſable, & palpable, defect of Veracity; (in having at his firſt Entrance groſsly contradicted his own Declaration) gives more juſt Grounds, than both his Uncles, or his Grandfather ever did, of Jealousy &

Fear

Fear, & to conclude that he intends to Rule as he Conquer'd the Kingdome, propoſing to himſelfe no other motives, in his future Government, than he did in his firſt Invaſion. And what they were it will be needleſs to recite to any but thoſe, who were, during the months of Oct: & Nov: laſt, faſt a sleep. And what will become then of our *Religion*, *Libertyes*, & *Lavvs*, it will be easy enough to devine. *time*, *meane all Compliances vvith K. I. Iames.* 2.

O Fortunatos nimium bona ſi ſua norint &c.

The Review of our paſt Felicity, thoſe very Bleſsings we enjoy'd, and ſadly overlook'd, during the Reigne of our preſent Soveraigne, muſt needs greivously torment our Hearts; & give us occaſion of pining away with juſt vexation & anger at our ſelves. Since it is not poſsible now for us, in all humane apprehenſion, to ſwimme back to ſuch our [sottishly neglected & loſt] Happineſs, but through that ſea of blood, which Tyrants & Uſurpers commonly shed, in proſecuting & accomplishing their Machiavellian Deſignes. And it is matter of no ſmall moment for men, eſpecially Churchmen, to examine thoroughly, & impartially, how much of the Guilt will lye at their own Doores. As a great meaſure thereof muſt, it is without all Diſpute, reſt at the door of every one, who hath *knowingly* and *vvillfully* contributed to the *Fall* & *Banishment* of his Lawfull Prince, whereby he is put under a Neceſsity, out of Juſtice to his ſon, to recover his own by the Sword, which by Force & Violence, as well as the abhorr'd Treachery of his own Subjects, were taken from him.

And I do beſeech You to be aſsur'd, that in now recommending to You (whom God hath plac'd under my Authority) ſo Seaſonable, & neceſſary a Task as this ſort of SELFE-EXAMINATION, I do manifeſt that I am (as I have done often in other matters) your faithfull Friend, as well as,

Roüen Aug: 15. 1689.

Your affectionate Brother

DENIS GRANVILLE.

FINIS.

To the Clergy of the Archdeaconry of Durham.

REVEREND BRETHREN,

Among the many applications, which, upon my withdraving, and leaving the Nation, I have been oblig'd, out of common decency as well as good conſcience, (conſidering the publickneſs of my circumſtances,) to make to my Relations, Naturall & Spirituall, I might, without cenſure, or blame, omit all Laborious penning down of my thoughts for You, the Clergy of my Archdeaconry, having for more than twenty years together, with the greateſt induſtry & beſt zeal I was able, from year to year, by word & letter, & ſometimes in Print, [not only incited you at my Viſitations, faithfully & diligently to execute your offices; but plainly & fully deliver'd my ſoule, at my laſt, & more memorable, Viſitation, on the 15: of the never to be forgotten month of Nov: 1688 (ten dayes after our late [Dutch-Proteſtant] Gunpowder-Treaſon) Brotherly adviſing, nay earneſtly preſsing, you, to ſtand the Teſt in that great day of tryall, that you might not have loſt either the honour or reward of Confeſsors for a Righteous Cauſe; in Aſserting whereof, I am willing (and reſolve by Gods grace) to ſacrifice my life, as I have done my Revenue; if the wiſe God ſhould thinke fitt to call me to the one, as he hath done to the other.

To demonſtrate undeniably to your ſelves, & all that hear'd

me that day, that I was not, among all my weakneſses, afraid or aſhamed to owne my paſt life & Doctrine, & to compleat the Office of a Viſitor, as honeſtly & heartily as I began, I choſe, you may remember, to lay before you the cheife heads of all the Good Counſell & Advice, which I had given you at the former Conventions of the Clergy of my Juriſdiction, for four years together; even the four laſt extraordinary years, that is to ſay, ever ſince his gratious Majeſtie, our Liege Lord & Soveraigne King Iames the 2:, mounted his Throne; tho I had too much reaſon, then to apprehend, by your long neglect thereof, & running counter to the principles & practice of your Archdeacon, it would badly ſuite with your palates, which at that time, to my greife, appear'd, & ſince, without all diſpute; are found, not only vitiated, but poiſon'd, by the Leaven & Magick of the Age.

It was ever my hopes, that his Majeſtie's *Loyall County of Durham* (the appellation which my gracious Maſter King Charles the 2: was wont, as I have often minded You, to afford Us) would have reſiſted longer than any Dioceſs in England, by vertue of the Good Government which was very ſeaſonably, & more effectually than elſe where, therein ſet on foot at his joyfull Reſtauration.

How little prevalent, & unſucceſsfull ſoever my poor & weak endeavours prov'd towards your eſtabliſhment, I could not imagine, that the Clergy of the Biſhoprick of Durham, could have ſo ſoon forgotten (much leſs have fruſtrated) the precepts, & Example, given them, by ſo great a * Confeſſor, and ſtout Champion of the old orthodox Church of England, as had happily reviv'd good order, & conformity to the Churche's Rules among them.

* *Biſhop Coſins.*

But ſince we find, by ſad experience, that it is ſo, & that even the very *Leaders* have apoſtatiz'd, from their Duty to God and the King, It becomes me (who dare not follow their Example) to do all that I can, to prevent the People of my Archdeaconry, from being ſeduced thereby.

You know, I have labour'd faithfully, & with zeale more than ordinary, to aſsert the King's cauſe from the yeare 1678 (through all the Combuſtions occaſion'd by an Infamous Impoſtor,) home *to the* Dutch Invaſion, & at that very time, even on the 15 of Nov.

Nov. 1688, brought all the wholesome advice which I had given at severall Visitations, to your view in one Address, (as before mention'd,) which I have printed for your farther edification, & my own justification. And in the next place, I knew of nothing better that I could do, than to preach to you by my example, in leaving my Station, & my Revenue, (when I could not be permitted longer to discharge a good conscience,) rather than involve my selfe, in the guilt of an usurpation. Which act of mine, how grealy soever it may have been censur'd; I esteem as the best sermon I ever preach'd in my life, the reflection on which affords much comfort to my soule; since thereby I clear'd my selfe from the guilt of renouncing my Allegiance, as the generality have done, which will prove an eternall blot to the Nation, not excepting the Clergy of the Church of England.

Tis too late, now to give you Cautions against Perjury, or to sett before your eyes, how much more heinous it is in a Priest, than in a Lay man, because the greateſt part of you allready have swallow'd a new oath to an Usurper. And to informe you in the obligation that lyes on you, to repent of, rather than keep the oath you have taken, is to conclude you (what I ought not to do) not only bad Christians, but very weak Divines.

There is no man that understands any thing of Religion, but knows that a rash oath only obliges to Repentance; whereof that there might be some MEET AND WORTHY FRUITS brought forth among the Clergy of my Jurisdiction, would prove to me great matter of Consolation; & if it were done *very speedily*, it would be a great extenuation of their crime, & afford good ground to hope, they were overborne with the Boisterousnes of a Violent Sorme, rather than did willfully plunge themselves, in so horrid a guilt.

Let not the fear of loosing your possessions, (which I thank God has not prevail'd on me) tempt you to lye, one moment, under so insupportable a load. The enjoyments of your Livings will be sadly purchas'd, by the increase of so enormous an Impiety. And there will be a lamentable Precedent left to your flocks, if You, the Pastours, have not sufficient sincerity to make a speedy Confession of your sin, & courage enough publickly to owne the same by *giving glory to God* & taking shame unto yourselves. There

can

can be no more effectuall way to redeem your own honour than by reſtoring Gods. Nothing contributed ſo much to the glory of St. Auguſtin as his *Confeſsions*, & *Retractations*, & conſequently nothing can be more to your's, than to betake your ſelves to this Eſsential part of Repentance, I mean the *Confeſsion* of your Crime, whereby you have ſcandaliz'd your flocks.

You that have taken an unlawfull oath to ſave your Benefices, have thereby put your ſelves under a greater neceſsity of parting with them, or retaining your guilt. For nothing leſs, than ſo, ſeems to be a ſufficient evidence of your ſincerity. God hath ſo ordered it, by his divine providence, that a ſinner alwayes miſses of his aim. Thoſe that betake themſelves to unlawfull courſes, to ſave their lives or eſtates, muſt neceſſarily forſake them, & enter on ſuch as are diametrically contrary to the former, or looſe their ſoules, which are infinitely more valuable than both. Repentance ought to be eſteem'd by every ordinary Chriſtian a *Returning from ſin*, yea ſuch a Returning as requires the treading out the very ſtepps, which the ſinner made in order to the commiſſion of it. And ſurely, then, what ſoever is binding in the Diſciple, muſt be much more obligatory in the ſpirituall Guide.

But I ſhall not dive too far into particulars, & chalk out the exact method, & *manner how* you ſhall make reparation, for the wrong which You have done, by ſubmitting to an Uſurper, both to the King & Church of England. I have reaſon to believe, that all of you know your duty well enough, & many I am ſure, better than I can inſtruct you; ſince the *Prerogative of the King*, *Paſsive-obedience* & *Non-reſiſtance* were preach'd up with more zeal, by you in the Biſhoprick of Durham, than they were by others in any Dioceſs in England. Where Conformity to the orders of the Church, & Execution of other Laws of the Land, were ſo well practis'd (tho not as they ought to have been) that the BISHOPRICK which anciently was ſtil'd the *Land of Preiſts*, was generaly repured the *Seat of thorough-Conformiſts*.

You on the place of acting, muſt ſee, more clearly than I can, at this diſtance, (tho your eyes have been in a great meaſure blinded by the ſmoak of a Rebellion) the fitteſt manner & opportunities of making ſatisfaction for your *egregious Apoſtacy*.

I shall therefore, rather than preſcribe the means, mind you of your indiſpenſable obligation to do the thing, & ſo redeem your honour, & redreſs the ſcandall you have given, to the increaſe of your own ſin, & the unſpeakable greife of my ſoule; who did faithfully labour to make every one committed to my charge, ſuch as God hath given me grace to approve my ſelfe: even an unalterable Loyall Subject to King Iames the ſecond, as well as ſo legitimate a ſon of the Church of England, as can never be perſwaded, that it can be for her Intreſt to contradict her Doctrine; Which, as I have hitherto profeſt, & held faſt amidſt all the blaſts of Temptation, (from what ever point of the Compaſs they have blowne) I am reſolv'd by the Divine aſſiſtance to practiſe unto the end, in ſpight of the moſt prevalent examples, or malicious cenſures, uſed now as arguments, or engins, to overthrow mee.

That ſuch a Generall neglect of *Church-Order* among the Clergy, through the Nation, (as I long, and loudly complain'd of, and vara'd you againſt,) ſhould be attended on by ſo fatall an Yſſue, as an *Univerſall Defection*, ſhould not be a thing perfectly new to You, to whom I addreſs my ſelfe, ſince you, yourſelves, can be my wittneſſes, that I have often faithfully foretold, that an Univerſall Semi-conformity would end in as Univerſall Semi-Allegiance: & would God we had not found, by lamentable experience, that it had done much more, by producing that degenerate offspring, who have not only imbrew'd their hands, in ſo horrid a crime, as the *dethroning* their *lawfull ſoveraigne*, but like Vipers have, in a manner, eaten out their very *Mother's Bowells*.

I do not doubt but that Almighty God hath, by this time, brought to your memory ſome of thoſe ſeaſonable cautions & memento's, which I have plainly lay'd before You, in the publick diſcharge of my Archidiaconall office, with ſome greater force & effect on your ſpirits, than they had at their firſt delivery. I cannot have ſuch prejudiciall thoughts of you, as to imagine otherwiſe, ſince Divine Providence led me, often, to ſuch ſuitable Topicks, as might have prevented, by God's bleſsing, (had they been generally inſiſted on by all thoſe who had Eccleſiaſticall Juriſdiction, and not been rejected by the people,) much of our preſent miſery; the ill effects of which are like to be felt by the

ſucceeding genetation; tho we ſhould be bleſs'd, to morrow, with ſuch undeſerv'd felicity, as all good Chriſtians long for, I mean the *ſpeedy Reſtauration* of our *Soveraigne*, *Religion*, *Liberties* and *Lavvs*.

If any of my Brethren prove not only unkind, but ſo unjuſt as to deny, what I affirme, in reference to the ſeaſonable advice which I did, from time to time, recommend to them, the papers which I have by me, containing the heads of my *Viſitation-Diſcourſes*, which had better luck than ſome of my money & plate, in eſcaping the hands of the Rabble, who treated me roughly enough, in my firſt-flight from Durham, can teſtify for me, & demonſtrate to the moſt malicious of my Contemners or Oppoſers, that I was, during my ſtation among you no, *unfaithfull* & *negligent*, tho *vveak* & *unſucceſsfull*, *Viſitor*.

There are many things I have ſaid, that I am ſure you cannot eaſily forget, which, tho they had not their firſt deſign'd effect on you, may conſequently deſerve ſome of your conſideration. It would be very gratefull to me, to be inform'd that I am not miſtaken in this particular, but that my paſt perſwaſions to do your duty, may opperate, as good counſell hath often done, in length of time & at a great diſtance.

Some deſireable fruit, in the concluſion, (which I don't diſpair of) from thoſe numerous young plants, that I had, for 26 years together, with great care & pains, vigilantly water'd, will, amidſt all the mortification I undergoe, revive my ſoule, & compenſate, in ſome meaſure, for that lamentable crop which I have hitherto reap'd, from the ſeed I have ſown, having met withall, at leaving my ſtation, little other return of my labours, than Almighty God did, Eſaie the 5. where, after the Heavenly Huſbandman had *dig'd* & *dreſs'd* his *vinyard*, & graciously expected, it ſhould *have brought forth grapes*, it *brought forth*, (as our's & other Dioceſes have done,) *vvilde grapes*, which muſt be acknowledg'd, after ſuch heavenly Cultivation, a wretched Retribution.

Heartily

Heartily praying that the Allmighty would ſtrengthen thoſe few who ſtand, and raiſe up all who are fallen, I commend my whole jurisdiction to Gods Bleſsing, &c reſt

Rouen Aug: 25. 1689.

Your ever faithfull (tho unworthy) Viſitour,

DENIS GRANVILLE.

FINIS.

POSTSCRIPT.

Having in the preceding letter omitted to reply to one censure, whereto I am least willing to answer (being more desirous to Justify my selfe than accuse my Brethrrn:) I cannot forbeare to take notice thereof in a Postscript. I meane, that of *Singularity*; to wit, *that my being the only dignified Clergyman of the Church of England, that doth, at present, attend his Master in his Exile, ought to make mee Suspect my Zeale.* This is the Judgement of my Enimies, that is to say, of the COMPLIERS with the Usurpation in England. But if any of them, or others, twitt mee with *Singularity* at this time, I shall be the less surprized therewith; since the Non-Compliance of the Clergy, under my Authority, in that strict Order and Conformity, which I ever thought my selfe obliged to practise (and did observe, I thank God, in such a degree as to evince the practicablenes of those duties, which some men's sloth represented impossible) hath render'd mee so, for neare 30 yeares together. And that I have been so, I meane not discouraged to keep up, as close as I could, to the Church's Rules (tho' I have wanted the Example, & Company of any right and thorough-paced Conformist since the decease of my ever honour'd Brother, Archdeacon Basire) is at this Juncture no discomfort to mee. For if God had not endowed mee with Grace, and Resolution to have perform'd my Duty, in a Time of PEACE & QUIET, I should never have been enabled to do it in a Time of Trouble; and to Withstand that *Raging Torrent* which hath over-flowne our Church and state.

A Letter to Mr. James Hope Curate of the Parish of Easington, & Mr. Wm. Kingford Curate of the Parish of Sedgefield, in the Bishoprick of Durham, substituted by Dr. Granville to serve the aforesaid Cures.

BRETHREN,

Amidst all the mortifications & exercises of Patience, which have been occasion'd to me, by the late Revolution of affairs in Church & State, & more particularly by the Defection of the Clergy of my own Jurisdiction, nothing has created so much disquiet, & so lasting a disturbance to my mind, as that there should happen any scandalous failure in either of you, my more peculiar Deputies, & fellow Labourers in the Gospell of Christ.

Tho the members of that Community whereof I am Head, together with the Clergy of my Archdeaconry, began to take different measures from mee, which gave mee too just grounds to fear that they would, (as they afterwards did,) *Bowe downe to Baal*, in shaking off their Allegiance to their Leige Lord and Soveraigne, & submit to an Usurper, yet I did comfort my selfe with strong hopes, that you, my immediate Supporters,

would ſtick by me, & endeavour to the uttermoſt of your powers to uphold me (againſt the violence of that ſtorme which threatned,) notwithſtanding our different ſentiments, & apprehenſions touching ſome matters in relation to the tranſactions of the yeat paſt. But, after all thoſe my Expectations, that one of my *Crutches* (give me leave ſo to terme you ſince I did ſo eſteem you) ſhould break, in a time of Danger & Difficulty, is to me great ground of greife & trouble.

That about the begining of the year 1688, I & you ſhould ſometimes differ in our opinion of things, (when there began to bean unhappy Diviſion among the Clergy, not excepting the very Fathers of the Church of England,) afforded no great matter of wonder or admiration, But in the month of December following, when all eyes were (or ought to be) open'd, by a *real unnaturall Invaſion*, & ſaw all the haſte imaginable made violently to uſurp the Crown, by the Dethroning of a Lawfull & gracious Prince, ſtrikes me with great aſtonishment; eſpecially conſidering my earneſt & unwearied endeavours, by the utmoſt condeſcention & reaſonings, to informe you of the ill deſignes carried on (which I had the good luck you muſt now acknowledg: to foreſee better than your ſelves) againſt the Church as well as King of England; that one of you, I ſay, (God be prais'd it is not both) with whom I had taken ſo much pains to keep ſteddy, ſhould after ſo plain a Diſcovery of the bottome of ill men's intrieges, to involve the Nation in that deplorable miſery under which it doth at preſent groane, ſhould, I ſay, not only totter, but at laſt fall into ſo abhorr'd a Crime as Perjury, doth pierce my very ſoule to think on't; ſince by ſuch ill example there is an irreparable injury done to my Flock, & to the young Clergy of my Jurisdiction, like to be influenc'd by the Example of the Archdeacon's Curate, who till this late Epidemick Apoſtacy had been very exemplary in keeping up good order & Diſcipline, according to the good old right principles of thoſe venerable *Prelates, under whom, by God's Providence, I had my education.

*Bp. Gunning Bp. Coſins.

I cannot reflect on ſo unpardonable a *Breach of Truſt*, tho never ſo much varnish'd over, with the falſe paint now vented in the Kingdome, without ſore indignation; nor ceaſe to charge the guilt

guilt of so great a sin upon you, my Representative in my Parish of Sedgefield, (to whom I now singly speak) who have committed the same with many high Aggravations, as the following particulars will make appeare.

First you being a Person, that was happyly train'd up not only in a [hitherto ever] * *loyall County*, & more particularly in a * *Parish*, where there had been much seed sown, which ought to have brought forth other grain, but under a * *Family* whose Loyalty till the fatall month of Nov. 1688 was never blemish'd with the least staine.

* *Cornwal.*
* *Kilkhampton.*
* *The Granvilles.*

In the next place after a loyall Education in the University, & the happyness to escape, by God's blessing, those dangerous rocks, on which youth there most commonly split, (to witt: Corruption in principles or moralls,) were seasonably transplanted into the Curacy of a very considerable Parish in Worstershier, where the Rector kept up exactly the Order of the Church of England; the strickt practice whereof (however things have fallen out) was the most likely means to have kept Clergy-men steddy, in such a day of tryall & temptation as our present miserable generation have liv'd to see.

Thirdly were, with much affection & honest intention, singl'd out, & pitcht on, by me (I having a great opinion of your Loyalty) to be my Co-adjutour, in * one of the most considerable Country Parishes of England, the burthen of which trust, as well as my great concern for the spirituall wellfare of that my flock, you ought to have learn'd, from the extraordinary zealous applications, which I us'd at first coming to set you, & all along after to keep you, right, in my honest *Particular* notions of obedience to the orders of the Church, & of subjection to all sorts of lawfull Authority. Which notions I am not ashamed to stile now particular, since the issue of things proclaimes them to be right, as well as the opposers of them notoriously in the wrong, & must be so acknowledg'd by all persons, who are not unhappyly besmear'd with the present [religious] Rebellion of England, or blinded by the mist, or fumes of an unsupportable Usurpation.

* *Sedgefield.*

Lastly had more reason than others to have resisted those temptations, which overthrew the generality of the Clergy of the Dioceſs, since you had in one person your Rector's Dean's

Dean's, & Archdeacon's continuall example, in your eye, to the very last minute, to uphold you. Nay, moreover, had a pathetick letter written joyntly to your selfe, & your Brother (directed to the Curates of Easington & Sedgefield from the Deanery, the very night of my Departure; which carrying with it my last & best advice & sentiments, immediately before I lanch'd forth into a kind of sea of trouble, likely to attend that persecuted righteous Cause, whereto I was resolv'd to adhere, ought to have had as much force at Sedgefield, as it had at Easington, in inspiring one, as it did the other to withstand the Shock, which hath furiously overturn'd so many of the elder & stronger Clergy, both in the Cathedrall & Dioces, & scar'd them out of their Allegiance unto their Lawfull Prince, into submission to a Forrain Usurper.

The last words of a Dying man are usually very powerfull with all his Relations. And surely the last exhortations of a Departing Visitor, in such a manner, & for such a cause, should have had the like effect. If my late example, as well as zeal, expres'd in my address to the Clergy in my conclusive Visitation [in the Church of St. Mary-le-Bow Nov. the 15 1688] proved unsuccessfull, & ineffectuall to perswade the Rectors of the Parishes of my Jurisdiction, to espouse the Cause of an oppres'd Prince & imitate an honest Leader, & faithfull Servant to the Crown, who was resolv'd to sacrifice all rather than desert his Soveraigne in misery, Yet it ought not to be so contemptible with either of you, my own Curates, as to be rejected; but should have stopp'd you in your Carreer, had you been bent to run, with never so much eagerness, into slavery under a Belgick yoke; nay ought to have been esteem'd so forcible to such immediate Dependants, as you, to whom I now speak, that it should have been hardly possible for either of you to resist it. And that either of you should, & date thus to rebuke me by your practice, & abandon all hopes & expectations of kindness from me, by betraying me (it deserves no milder expression) I look on as a high act of contempt, & receive with all those resentmens of Displeasure that are allowable in a Christian.

I did not expect that both, or either of you, should have immitated

immitated me, so far then as to have deserted your Stations (tho I am perswaded that my doing so was the best & wisest action of my whole life) but if both of you, (rather than renounce your sworn fidelity to King Iames, & swear Allegiance to an ambitious Prince, his son in law & Nephew, who had by fraud & force depos'd his Uncle, nay Father) had been forced so to do, & desert the Nation, (as I did,) as well a my Floks committed to your Care, it would have been a thing very edifying, & gratefull unto me, & oblig'd mee to have taken care of you, & allow'd you, a share of whatsoever I had to support me; not suffering you to want bread as long as I had it, which yee had no reason to suspect that God's Providence, & a gracious Master's kindness would deny me in the deepest adversity abroad.

I am sure that yee two, who have not only been long resident in my house & family; but often admitted into my closet, & sometimes into my very bosome, ought to have conceiv'd such an opinion; & should have taken it for granted, by great experience of me, without any farther Declaration. Tho you had not such particular & positive assurances thereof, as I seasonably gave a certaine Divine (I much valued) to deliver him out of those temptations, whereinto hee (being unhappily Metamorphosed in another Region,) did however willfully run himselfe, to the Injury of his Conscience, and dishonour of himselfe & freinds.

You therefore (my lapsed Assistant) whom I had drawn away from my native soile (hoping, that, as you have breathed the same air, you would always profess the same principles) to be my comfort & support, in a remote part of the Nation, for the remainder of my life, do strangely disappoint my hopes, & are so much the more blame-worthy, since God Almighty did assist me (poor weak & unworthy Labourer in his Vinyard) with such a happy foresight of matters, relating to the late unfortunate change in government, that I was instrumentall, in the bringing to the view of all those, who related to me, such a Prospect of the things (that did at that time portend ill, as well as future miseries) as might render a person stupid, who should dispise, or [illegible]

Your Fellow-Labourer, who has done his part faithfully to dis-

charge his Truſt in a criticall juncture, (& thereby) has help'd to ſave the honour of the young Clergy under my Conduct,) will be willing, I know, to bear teſtimony, that I did, to my utmoſt, diligently diſcharge the part of a *faithfull watchman*; penning down my thougts almoſt dayly, (uſing him ſometimes for an Amanuenſis,) to fortify all Perſons under my care, againſt the dangerous inveiglements of ill men, & the plauſible, rather than reall, arguments of deluded goodmen; who have, by their Reputation, contributed more to the preſent ſad ſtate of things, (I muſt take the liberty to tell them) than the more malicious ſinners, that did originally deſigne to trample on the Crown & Mytre.

And that I was no bad Prognoſticatour, in the month of Auguſt 1638, you your ſelfe, & every body elſe, may without all contradiction be convinced, by a coppy of a Paper which I penn'd at Durham, the 27 of the aforeſaid month, according to my uſuall manner of dictating to one of my Clerks, in my chamber, at my uprising. Which Paper only contains ſome floating thoughts of my brain, but relating to matters of ſo great importance, as did, according to its title, portend very fatally to the Government & Church of England. And it being the only sheet of ſome hundreds, (ſo penn'd in ſuch manner & much to the ſame purpoſe,) that I did by great accident bring away with me, I ſhall here, to this my letter, annex a printed Coppy thereof, which will, at leaſt, demonſtrate, to all who ſhall ſeriouſly conſider it, that I gave a better gueſs, how things would go, than any of my Cenſurers or Oppoſers, who thought them ſelves greater Politicians, but have ſo much faild in their Politicks, that they (as well as others) are by this time, I ſuppoſe, convinced how their zeale, which run ſo Counter to mine, was very prepoſterous; viz, That the irregular & unaccountable method they took, to be deliver'd from Popery and Arbitrary Power, hath brought the whole Kingdome, abſolutely under the one, and in greater danger, than ever it was, of the other.

And that I may do all that in me lyes to clear my ſelfe, both in the ſight of God & man, from being the leaſt ways acceſsary to the horrid guilt, many, who have depended on me in my parishes, or elſe where, have contracted, by forſaking our

Churche's

Churche's Doctrine, & the good Rules which I have ſet them, I ſhall embrace this occaſion to add another paper to the former, containing the Order & Directions which I required ſtrictly to be obſerv'd in my parishes, reſpectively, which, will be ſufficient to evince, that I did honeſtly, tho imperfectly, endeavour to have prevented the Apoſtacy of any committed to my charge: Always looking on a ſtrict obſervation of the Diſcipline & Rubricks of the Church, as the beſt means, by Gods bleſsing, to have ſtrengthen'd them againſt thoſe temptations that have, at laſt, overcome them, for which I now begin to value my ſelfe.

And a ſerious conſideration of this *Method* enjoyn'd in my Parishes, added to the manner of my parting with my Brethren of the Cathedrall, & Clergy of my Archdeaconry, ſet forth in thoſe *Fare-vvell-Diſcourſes* I made to them, in the months of Nove & December 1688, will ſufficiently proclaime, to all unbiaſs'd perſons, that I was, at leaſt, an Honeſt man, ſo far, in all my capacities, as to have no fingar at all in the *Invitation* of a *Forreigne powver*, & the *unnaturall Invaſion* which attended thereon, which I am deſirous ſhould remaine to Poſterity upon Record.

If the publication of ſuch papers, as were never deſign'd for the preſs, ſeem to ſavour any thing of vanity, & cauſe to beleive, that I glory in having been more regular & conſtant, in my duty, than the generality of my Brethren, let them *give a Looſer leave to ſpeake*, and deſire them to remember, & conſider, that the Apoſtle St. Paul himſelfe was compell'd to boaſt, in a leſs day of temptation than the fifth of November 1688, which did, in a manner, blow up the foundations of three Kingdoms.

I confeſs that I do glory with the B. Apoſtle, but it is, as he did, *in my vveakneß*, & the grace that Almighty God has manifeſted therein, carrying me through the manifold temptations which have prevailed over my Stronger Brethren. I do bleſs & praiſe God's holy name, & will do it, by his aſsiſtance, for ever & ever, that he did endow me with reſolution to ſtick cloſe to all the Churches Rules & Orders, (whereto I gave my aſsent & conſent at my firſt entrance into the miniſterial function in the year 1661) without governing my ſelfe by example, of any Clergy, high or low, in the citty or in the country: Living

by

by the example of those who contradicted their excellent Rule, being a sort of *Complaisance* which, I bless God's holy name, I have never been guilty of, tho it has been, God knows, too frequent among my Brethren, and prov'd fatall to the poor church of England.

To take no comfort & satisfaction in my owne innocency, (which God has in a manner miraculously preserv'd, when he has suffer'd such a multitude of abler Divines to faile, who were furnish'd with greater qualifications to have *borne witnesse to his truth*,) I should look on as an act of *meanesse of spirit*, savouring more of *spirituall ingratitude* than *true humility*; who desire rather to be really thankfull & humble than appear either.

Let my censurers be contented with my revenue, which I have left to their mercy, (choosing to do so rather than betray my conscience,) without depriving me of that pretious ointment, & more valuable treasure, a *good name*, which I shall, in spight of all my enemys, endeavour, by the aid of Gods holy spirit, to secure my title to, in approving my selfe, to the very end, as I have hitherto as much as in me lay, a Genuine son of the Church, & Loyall subject to the Crown of England.

If the present Generation, who favour none with their good opinion but those who concurr to the support of the present Fabrick in England, will not allow me the aforesaid satisfaction, but load me with obloquy or contempt, (& one of these Fates I expect from the North where so few have followed my example,) there remains, yet, one thing, that I am sure they are not able to deprive me of; I mean the internall Peace and Quiet of my conscience, which I have enjoy'd since I was driven from my Station (to Heavens eternall praise I speak it) in a more plentifull measure than ever I did heretofore, when I was in the actuall possession of some of the best preferments, of their kind, in England. This supports me under my present pressures, and will be continued unto me, I trust in God, while I continue, as I pray I may, faithfull to my mother the Church, & unalterably obedient to the father of my Country.

Of these things I require you, to assure the flocks I have committed to your charge (whom I do not faile to commend unto God

God in my constant prayers, &c.) to whom, besides my devotions, I have nothing to bequeathe but *wholsome counsell & a good example.* And since I have no way left to convey unto them the first, but by writing (& that with great difficulty too) not to deprive them of the latter is become a duty of higher obligation.

Example is often more prevalent than precept. Whether the wise God will render mine so unto my people, He alone knows, & it depends on his good pleasure. Sure I am, that when I departed from my Cures, with a sorrowfull heart, I did conceive it the best way left me to preach unto them, by putting into actual practice that *peculiar sort* of *Religion & Loyalty* (to use the very phrase of some of my censurers) which I had ever taught to others, & wherein I did incessantly labour to establish you, (as before rehears'd,) against the then fashionable [upstart] Divinity, & Allegiance of the Age; & Whereto I should not give this, nor the former epithet in the beginning of this letter, (*my religion & loyalty*, let men call them what they please, being no other, I bless God, than the naturall Result of the pure uncorrupted Doctrine of the right Genuine Church of England) had they not been, you know, to my reproach often so stiled, by that Generation of *Semi-conformists & Loyalists*, who could then but halfe comply with the reasonnable demands of a Lawfull Prince, but can now wholy conforme to the will of an Usurper.

I recommend you both, with all my sheep, to Almighty God's mercy & direction, praying with all fervency to our Heavenly Father in the Churche's Littany [part of my dayly devotions as I suppose it likewise is of the small number of Othodox Clergy men in the nation] *That it may please God to strengthen such as do stand, to comfort & helpe the weak-hearted, to raise up them that fall, & finally to beat down Satan under our feet.* Applying it more especially to the case of you my Substitutes, who are unhappyly divided, to my unspeakable trouble, in your principles & practices, which renders this my present way of application, very difficult to me, since it is not easy in one joynt-address, at the same time, to praise & dispraise (according to the designe of this paper) you to whom I write.

You then (to conclude) who have continued faithfull in your Trusts , & discharg'd your Conscience , I do (as the best reward you can for awhile expect) Praise & pray for ; earnestly beseeching God to strengthen you dayly , & to carry you through the remaining difficulties , you shall meet witthall. And must Blame (tho I pitty) you that are fallen , conjuring you to reflect on what you have done , and desiring you to be assur'd, that I can never have any complacency in your services , till you bring forth undeniable *fruits* of *Repentance*. Hoping that my censures of one , as well as praises of the other , will have that kindly operation on your soules which I designe , I do , with much christian charity & compassion , subscribe my selfe ,

Roüen Oct: the 4.
1691.

Your very loy: Brother
in CHRIST JESUS ,

DENIS GRANVILLE.

FINIS.

COPY

COPY of a Paper mention'd in the foregoing pag. 38. and penn'd at Durham, by the Authour, Aug. 27 1688, by way of reflection on the, then, Dismal Prognostiks of the Times.

Things which portend very fatally to the Government and Church of England.

1. *AN Universall Aptitude in men to receive, multiply, and magnify Fears and Iealousies of the King.*

2. *The generality of the subjects of England (contrary to the Rule of Charity) putting the worst Construction on the Designs and Actings of their SOVERAIGNE.*

3. *Mens discovering by their preposterous courses (tho they dare not speak it with their mouthes) that they think their Allegiance to the King (because of a different Religion) not the same that it would be to a Protestant Prince*

4. *An industrious endeavour, for a long time, throughout the land, to alienate the subjects Affection from their Soveraigne.*

5. *The Spirit of* Popularity, *at present, so universally reigning, as to overthrow many Honest & Good men, who seem afraid, any longer to do their Duty to the King, and act according to their Principles, for fear of the* Mobile.

6. *An extraordinary forwardness, both in Clergy as well as Gentry, to dispute, and rudely to contend with their Prince; nay insolently to insult over him upon the least success, made too apparent by the Issue of the late Triall of the Bishops, in Westminster Hall.*

7. *The* itch of disputation *infinitely prevailing, in this age, above the spirit of Divine Charity & true Devotion, men relying too much on their* Arguments *& too little on their* Prayers.

8. *Men being now agitated more than ever by an* intemperate zeale *against Popery, as heretofore against* Fanaticisme, *shewing much*

more Aversion to their Adversary's, than love to their own Religion.

9. *Most men, even Divines, manifesting an excessive fear that* Popery *will come in, and yet all the while neglect to betake themselves to the most assured means to keep it out; to wit,* Amendment of life, and exact conformity to the CHURCHES RULES, and training up the young Generation by the due exercise of Catechisme.

10. *Too many flying to unjustifiable means to preserve their Religion, and proclaiming by their actions, that they are resolved to Rebell rather than let it go.*

11. *People using their strength and number to bring their Soveraigne to* Terms, *and endeavouring by all means possible to* Hough-band *him; (if I may be permitted to speak in the Northern phrase,) I meane not to leave it in his Power to hurt them, either in their* Religion, Lawes, Lives, *or* Estates, *which is, in plain English, to* Unking him.

Durham Aug. 27.
1688.

COPY of another Paper, mention'd p. 39. that the Authour publishes to shew how the *Singularity*, for which he was, censured by some, as before related, and despised by Others, (for hee knows himselfe guilty of no other) was for practising this very following Method, himselfe, when present, and imposing it on his Curates, when he was absent, to be by them also used in his Parishes: Or for other such-like unfashionable observation of the Churche's Rules, & performance of his Duty. Which upon strict Enquiry into the Authour's Discharge of his Offices, (since his first settlement in the North of England,) will be found to be true; and may serve to evince, that as hee hath had the *hard Fate* to be *Deposed*, for following his Soveraign into France, *& sticking to the Crowne*; so hath hee had as hard a Fate, heretofore, for *cleaving to his Mother*, [& regarding more than Others the Precepts of the Church] even to be oftentimes unjustly Opposed, and sometimes reproached, by his Brethren [Citty & Country-Clergy] merely for his *over doing*,

at

as they have usually term'd it. That is, in plaine English, because his Conscience would not give him leave to omit those Duties, which they, and the generality of the Clergy in the nation, (I will, & may, now take more liberty than ever to speak out) have, to their everlasting shame, scandalously neglected. And by the neglect whereof (in a word) have betrayed their Mother the Church of England, the Head of Reformed Christendom; A very Odd kind of way to accomplish, what people pretend, the Support of the Protestant Religion.

DIRECTIONS

VVhich Dr Granville Archdeacon of Durham, Rector of Sedgefeild & Easington, enjoins to be observ'd by the Curates of those his Parishes, given them in charge, at Easter visitation held at Sedgefield, in the yeare 1669.

THAT the Mattens & Even-Song shall be (according to the Rubrick) said dayly, in the Chancells of each of his Parish-Churches, throughout the yeare, vvithout the least Variation.

That the houres for dayly Prayer, on VVorking-dayes, shall be six in the morning, & six in the evening, as the most convenient for labourers, & men of busines.

M Except-

Except as followeth.

On all Vigills & Holy-day-Eves, as alſo on all Saturday-afternoons (which anciently were half-holy-dayes) three of the clock ſhall be the houre for Evening-Prayers

On all wensday & friday-mornings, both throughout Advent & all Lent, and on the three Ember-Dayes in each Ember-week; the hour ſhall be nine.

On the Rogation-Dayes, one houre, at leaſt, earlier by reaſon of the Perambulation.

That allwayes, at nine of the clock & three of the clock-prayers aforeſaid, (vvhen there ſhall be ſome additionary exerciſe of Devotion requiring a greater number than ordinary) tvvo bells ſhall chime, to intimate the ſame to the People.

That at ſix of the clock-prayers, one bell only ſhall toll beginning a quarter of an hour before.

That there ſhall be allvvayes Catechiſings, after the ſecond leſſon, on Sunday and Holy-day-Afternoons, vvith ſome explanation of the Church-Catechiſme [after the third collect lighten our Darkneſs] unleſs there be ſome expoſition of the Scripture or Rubricks, ſome profitable exhortation, or diſcourſe de tempore, drawn from the ſervice of the church, or elſe that the 39 Articles of Religion, or Canons, are to be read according to Order.*

That one quarter of an hour is ſufficient for ſuch Expoſition, Exhortation, or Diſcourſe, & that it never ſhall exceed an halfe hour.

That on all aforeſaid dayes, vvhen there are prayers at nine in the morning & tvvo bells chime, there ought to be ſome additionary expoſition, or diſcourſe to the people, (& if de tempore the better) vvhich ought not to exceed the time appointed, for the explanation of the Catechiſme.

That there ſhall be ſermons on all Feſtivalls or Holy dayes, [Except there be an Homily vvhich ſhall not be oftenner than to countenance

** Note. That the Deans injoyning here, & in ſome other places, things vvhich vvere before expreſly commanded by the Church, vvas to declare that the judged them of ſuch moment, as that he vvould never diſpenſe vvith the non-performance of them in his own Parishes, however others did too frequently elſevvhere.*

** As people grevv more fond to hear Sermons than to amend their lives Homilies vvere more frequent.*

nance the book, or asserte the King's supremacy, according to the Canon, which may very commodiously be done, in some of the Homilies Concerning Obedience, or against Disobedience, being the very words of the Church] which sermons shall never exceed an halfe hour.

That the sermons, even on Sundayes, shall be shorten'd to an halfe hour, when there happen's any concurrent offices which require it; but never the least omission of one tittle of the service, or variation from the Rubricks.

That the Curate, when he bids Christmass, Easter, or Pentecost, with their Festivalls; as also when he gives notice of Ember-week, Passion-week, or Perambulation on Rogation-dayes, or other times extraordinary, he shall come down to the desk [after the Nicene Creed] & do it in a more solemne manner, than when he bids the ordinary Holy-dayes at the table, making a short speech de tempore to quicken the People's Devotion.

That on Advent-sunday, & Quinquagesima-sunday, he shall do the like to prepare the People for the Devotion of the following holy seasons.

That besides the severall Sacraments at Christmass, Easter-day, Holy-Thursday & Pentecost, there shall be at least 5 other Sacraments, which Sacraments shall be administer'd on the severall dayes here nominated viz: on New year's-day, on the first sunday in Lent, on the first Sundays in July, October, & November.

* This practice changed into a monthly Sacrament, at the Combustions, in the yeare 1679.

That Easter shall be the time alwayes for admission of Youth, first at the Communion, who are never to be admitted till they have repair'd, upon summons, to the minister to receive private instruction, on Wensday & Fryday-mornings, after service during Lent.

That the young people be confirm'd after due instruction, before they receive, if possible, but where that cannot be contriv'd by reason of the Bishop's Absence, or otherwise, that they, & their friends, be injoyn'd faithfully to send them to the first confirmation, whereof they shall have notice.

That none shall be admitted to the Sacrament till 16 years of age, unless the minister shall see extraordinary cause for the same.

That the 39 articles & Cannons be read according to Injunction.

That the Canon about Excommunication be read, & excommunicates denounced according to the said Canon.

That his Majestie's Directions to preachers be read in the Congregation, at least once in the yeare, which I, by my owne authority, take upon mee to injoyne, as Ordinary of the PLACE.

That

That when Citations, Excommunications, or Absolutions are read, the Curate shall consider whether he may, by any occasionall reflection out of the Desk, or from the pulpit, improve the same to the People to the deterring of them from the like offences, for which the persons mention'd in the said Acts of Court are proceeded against.

That the Curate do summon the Church-wardens, twice at least between visitation & visitation, to read & consider the visitation-articles, & to quicken & assist them in the due discharges of their offices.

That he doth, in particular, frequently mind the Church-wardens to go out of the Church at convenient times, for the prevention of disorders in town and ale-houses, during SERVICE.

That the Curate takes a particular notice of the Absence of Church-wardens from the Church on Sundays & festivalls, and signify the same to the Rector their Archdeacon.

That when the Church-wardens are negligent, & suffer irregular behaviour during Divine service, that he admonish them of such their neglects, & cause them to go out of their seats, sometimes, in the very time of service, to mind people publickly of their disorder, & so shame them into a compliance, if milder & private admonitions prove ineffectuall.

That the Curate makes enquiry, oftentimes, of the Church-wardens, what persons are sick, or detain'd from the Church by any infirmity (people being negligent to informe the Minister voluntarily) & to repair to them accordingly, (tho they should not give notice) to assist them in reference to their spirituall estate.

That the Curate shall on Sundayes & Holy-dayes (at least) observe a course of personnal application (according to his promise at ordination) to the whole as well as sick, visiting after evening-prayer, one family (if not more) on that account, observing, as far as hee shall be able, the venerable Mr George Herbert's method & rule to that purpose prescribed in his Country-Parson, or Character of an holy Preist. Which book, as I recommend to all the Clergy in my Jurisdictions, so do I more especialy to my Curates, for their rule & direction, in order to the exemplary discharge of their Function, having allwayes made it mine.

That the Curate shall consider frequently, at least once a quarter, what Rubricks or Canons be most neglected, & contemn'd by the parishoners, and that he doth, (besides the ordinary explanation of the service once a year, in obedience to his Majestie's Directions to Preachers) read at convenient times the said Rubricks to the people, that is to say between the first

service & Litany, or betwixt Litany & second Service, or before, or after sermon, (omitting if occasion require the psalm then usually sung) & that he shall Zealously (but mildly) stirr up the people to the better observation of the same; & that when he discovers these publick admonitions ineffectuall, that he make it part of his labour, in private, with personnall applications to reforme such irregularitys. And that he shall as frequently as he can (when presentments are to be made) make such applications, publick & private, (as shall appear most convenient) to the offenders, in order to the prevention of their shame & expence, which I desire always may be done, without further prosecution, unless the thing cannot otherwise be reform'd.

That such discourses as he makes, about the Rubricks & Constitutions, may be usually out of the Desk, or if occasion require in the pulpit, after the sermon, which I would not have burthen'd often with these smaller matters relating only to good order; but reserv'd for more substantial & essential truths, as the Doctrins of Faith, Repentance, Love, Obedience, Temperance, &c.

That he doth not take notice of the People's breach of Rubricks, or such disorders, in publick, when he can reforme the same easily in private, unless they are notorious & scandalous, in which case he is sometimes to give particular persons even publick reproofs, in the very Congregation.

That when there is ground of suspition that the Church-Wardens will not faithfully do their duty's in searching the Alehouses, &c, that he go out of the Church sometimes with them, for the more effectual prevention of disorder.

That he cause the Clarck to inquire (when notice is given of Baptisme) whether the witnesses have all receiv'd the Sacrament. & also to informe the Parson (if the Church-wardens do not) when any excommunicat'd persons enter the Church or Church-yard, to which end & purpose there shall be a list kept in the Vestry of all persons excommunicated.

DENIS GRANVILLE.

IN REFERENCE TO THE FORE-GOING DIRECTIONS, Letters, & Diſcourſes, the Reader is deſired to note theſe matters following.

FIRST, that here were intermingled, with the aboveſaid Directions for the Curates, ſundry advices for the Church-wardens & Parish-Clarks, not judged ſo neceſſary to be printed. Theſe being ſufficient to accomplish the fore-mentioned end of their printing, (p. 39.) and convince thoſe Clergy (and others) who would not allow the authour to bee worthy of his ſtation (when he was admitted into his Deanery) that he did notwithstanding the great power of their evill example (whoſe ſemi-conformity firſt poiſon'd the nation) at leaſt endeavour to be what hee all along cheifly aimed at, that is to ſay, a Diligent COUNTRY-PARSON, if not good *Archdeacon*: He taking effectuall Care (and with no ill ſucceſs) that theſe his Rules ſhould be, as they were, better obſer'd by his Curates, then the *Church-Cannons* or *Rubricks* were by them, & the generality of the Clergy of the nation; and conſequently in due time might have become a *tollerable Deane*, by Gods bleſsing, if the CITTY-REBELS, Joyning with the *Invaders*, had not driven him with his maſter out of England.

SECONDLY, the Reader is deſird to take further notice, that this laſt letter, (to wit to his Curates) was not printed when the others were, (as firſt intended and mentioned in the Title-Page,) in the yeare 1689, but was, for certain reaſons underwritten, deterr'd to be put into the Preſs, till the month & yeare mark'd in the concluſion of the ſaid letter, to wit Oct: 1691, ſome months after the Dean's Deprivation; Which delay, among other things, hinder'd the more speedy Publication of all the other papers, and was occaſiond upon the three enſuing accounts:

First, the Deane imagined, on ſecond thoughts, that ſo plaine a Rebuke as the faithfull diſcharge of his Conſcience, in the delivery of the Diſcourſes hee hath printed

printed & the penning of the fore-going letters hee hath publish'd, in his own name, did, by reflection, cast on many considerable [Spirituall & Temporall] Supporters of the Usurped Authority in Church & State, was an Undertaking too mighty for him, who never delighted to expose or reproach his Superiours in any manner; nor should (have dared thus to have done it, at this time, had not too many of them, manifestly departed from and contradicted the very Doctrine of the Church of England, which they, as well as hee, had sworne to maintaine.

Secondly, He long expected that some eminent person in England, better qualified, would have saved him the labour of such an application, as he hath here in print made to the people under his authority, by publishing, ere this, some substantiall work that should have strenuously asserted the Cause of King James the 2, & that Church of England whereof he is Supreme Governour, by unmasking the wickedness, injustice, and ingratitude, nay unnaturallness of Dethroning their lawfull Soveraign, and under a religious pretence usurp his Crowne; The afore-said Person not sticking, to set his name thereto, tho it might have cost him his life, to proclaime undeniably to the World, that what hee writ hee beleived to be such truth of God, as hee did dare seale with his Bloud. Which desireable peice of Charity to the soules of the poor people, who were unhappily drawn into Perjury, by the powerfull Example of their leaders, the author hath not yet discover'd to be done by any, tho he thinks ought to have been performed long ago (what ever had been the issue) to have given right measures to the People of the Land, while they were *staggering*, & not quite fallen into the abominable sins of Perjury, and Renouncing their Allegiance. Which Christian work, if it had been acted, in due season, would, among other good effects, have edified also the Dean's Flocks, and render'd unnecessary what hee hath said

to

to keep those steddy who stand, & to restore those who are fallen, for want of timely under-propping. The authour's earnest longing, and waiting with great impatience, to have seen such desireable fruit of Primitive zeale, did detaine him a while from plunging himselfe over head & ears, (tho hee made many offers so to do) into that Deluge which did over-spred the land; thinking himselfe a bad swimmer in such Troubled waters; & moreover (like Elihu Job. 32. 4.) being very unwilling to speake out thus boldly, & shame the silence of his Elders, till hee had given them all sufficient opportunity to speak and write; Tho his boldness & zeale (as may be observ'd, by the way, & is before noted,) was not levell'd, directly, to any but those under his own Charge & Care (or nearly related to him) to whom such a hearty application, and such plain Reproofs, even in the very language of the letters, became so necessary, that hee could not, in good Conscience, have wav'd them. And therefore he conceiv's that people have the lesse reason to be disturbed thereby.

Thirdly, after the authour had made a considerable progress in printing the letters and other discourses, he was forced to undertake a hazardous Journey into England Feb. 1689 (whereby hee got a small suply of money to subsist a while abroad without defiling himselfe with any Oath of fidelity to the Prince of Orange,) tho with much trouble and Danger, occasion'd him by an impertinent and malitious Postmaster, who discover'd him in Canterbury. Which voyage made it absolutely necessary to lay aside, till his returne, his designe of publishing the papers he had penn'd at his first Coming over, unless he would willfully, and unavoidably, have run his neck into a halter. Which, all know, was the Fate lately of a *right honest and loyall man.

*Mr. Ashton.

THIRDLY, all sorts of Readers may hereby be informed, that these papers are, at this time, the more hastily published without polishing, because the authour, hath had this summer after a long

long intervall, some returne of those infirmities that he brought out of England; which being seasonable memento's of the mortality of his condition, and uncertainty of his life; have caused him, without any more ado, or longer delay, thus plainly and honestly to *deliver his soule*: the comfort of which doth to him abundantly ballance the uneasiness of any obloquy, which may accrew from the provoked friends of the new government in England, where he desires to appeare no more, (unless it please God to restore his Soveraign,) as all may be perswaded easily to beleive, by his present manner of proceeding.

Fourthly. All those who shall blame the Dean's undertaking, may, in a word, satisfy themselves, that hee had never thus exposed himselfe to their censure, if hee had beleived that a Dignified Divine in his circumstances (being the onely one here abroad out of the Reach of England, and whose Conscience would not permit him to swallow any new dispensatory oathes, or distinctions) could without the just censure of all right Church-of-England-men, and loyall subjects to King James 2., have remained silent. Since hee hath not now those prudentiall considerations, that others have, to stop his mouth, or stay his pen: His own person being secure & his Revenue lost. Whereas honest Divines & men in England (where hee hopes there be many that *never bowed the knee to Baal*, tho hee be ignorant who they are) cannot attempt what hee does, without the hazard of their lives, or ruine of their familyes. And therefore concludes that a weak and bad performance, as this, of so good & spirituall a designe (the more incumbent on him) would be better than none at all, and be graciously accepted, through JESUS-CHRIST, by that ALMIGHTY GOD who can make the poorest enterprises in his name, successefull to accomplish his will.

Fiftly, & lastly, the Dean's innate indignation to many former, & late prepostrous unaccountable procedures in the Subjects of England: to wit, *First* the *Non-conformity*, or rather *Semi-conformity*, of the *Clergy* (who did with zeale more than enough, & sometimes too bitterly, inveigh against nonconformists) which ingendred that Brood which are the authours of our Misery: *Secondly* their *Forwardnesse* to *dispense* throughout the Nation, with the *Church-Discipline*, as they pleas'd, where & when, there appear'd no

neceſſity; nay with the very *Rubricks* of the *Liturgy*, whereto they had all, ſince the late review, given a ſolemne *aſſent & conſent*; ſadly preſaging that in time of diſtreſs they would, as they have done, *diſpenſe* with the very *Doctrine*, tho they would not allow his Majeſty in extraordinary caſes, a leſs diſpenſing Power: *Thirdly* the *Pragmaticalneſs* of moſt *Common-Lawyers* (whoſe duty and intreſt it was, as well as of the Eccleſiaſticks, to joyne in the ſupport of the crown of their Soveraign, the Fountaine whence all their Law did proceed) in endeavouring induſtriouſly by all manner of quirks, to diminish the King's Prerogative & Authority, even coining wicked diſtinctions, & raking up obſolete lawes to dethrone him (when there were enough of ſuch which they would not willingly have reviv'd againſt the People or themſelves) nay flying to the Reign of an Uſurper for Acts of Parliament to juſtify and colour over their fullſome proceedings; as if a Diſpenſing power in the People was like to be found more tollerable than in the King, or that ſuch a kind of ſupremacy as the multitude contended for, (and which muſt be either in Prince, or ſubject) is leſs liable to Tyranny, and other abuſes, when it is in the ſubject, than in the Soveraign.

Theſe, and the like, perverſions of Law and Religion, did cauſe, (the authour profeſseth & is deſirous to proclaime) ſo much diſguſt in his Soule, as hurried him over all the difficulties and dangers that he met with, in his way to this publication, in ſuch a degree, that the conſideration of his book's reflecting on the new Government (which was deſigned to edify the people within his own province) hath push'd him on, inſtead of deterring him, to ſend it forth into the light (committing it and his reputation to the mercy of a Gratious God) amidſt a crooked and perverſe Generation, which hee is willing may learne thus much by his boldneſs, (or fool-hardineſs as it will be poſſibly termed,) to wit, that God hath given him (among a multitude of infirmities,) the Grace not to be afraid or aſhamed to *do his duty* or *diſcharge his offices faithfully*, who ever may be rebuked by the doing thereof; and that hee is ſure, hee had done neither, if hee had not, as hee hath done, deliver'd his ſoule, without mincing, in ſuch plaine and intelligible language, at ſuch a juncture, as to allot every thing its right epithet & appellation; giving the very names of REBELLION

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& USURPATION to what, hee was perſwaded in his conſcience, deſerv'd ſuch denominations; and that are ſo, [even REBELLION & USURPATION,] if ever there were ſuch things in the World. Yea ſuch a REBELLION & USURPATION that no good Chriſtian can, hee is alſo ſatisfied in his Conſcience, joyne in the firſt, or uphold the latter, and conſequently, that no body can receive the communion, without injury to his ſoule, in the uſe of thoſe prayers, which pray for the maintaining of both; ſince hee that receives the bleſſed Supper of the Lord, in the office of any Church, ſets his ſeale to all the corruptions that are crept into that Church, and doth, in a higher manner, profane Gods ſacred name, by uſing that holy ordinance to ſo impious an end (as to beg of God, by vertue of his ſaviours body and blood, the diſtruction of his lawfull Prince) than hee that barely ſwears allegiance to an Uſurper, Which, yet by the way, who ever does, (let him underſtand) doth in a manner, Abjure his lawfull Soveraign.

Which is a Caſe of Conſcience that the Authour will, in Gods name, now venture here publickly to decide (as hee hath long ſince don to ſome in private) and put his name to the deciſion, what ever comes of it, ſince no body elſe hath done ſo, for the ſake of thoſe many thouſands of ſoules, under his authority, in the Juriſdictons belonging to the Archdeacon & Deane of Durham; whereof none can deny but that hee hath a Call from God to take care. And conſequently to undertake this difficult province, ſince no body elſe does. Who, if they are not ſatisfied with his Judgement in this particular (which, as poor as they may eſteeme it, will yet hee truſts, in reference hereto, be found Orthodox) ought to conſult, as it concernes them, ſome abler Caſuiſt: without being ſcared, (as heretofore in ſome other caſes,) with frightfull conſequences, adminiſtred by the Univerſality of the DEFECTION & ſuch like conſiderations; to wit, *Empty Churches & thin Altars.*

For if it be a wholeſom truth which is recomended, by the Authour, to their thoughts, it cannot, he is ſure, in the concluſion, produce ill effects to be repented of. And he begs pardon, if he cannot prevaile with himſelfe to judge, the laſt recited effects to be ill, as matters go, & things ſtand. For hee makes no doubt, but that the Churches in England muſt become Empty, & the Altars thin &c. before his Soveraign is like to return to Whitehall,

hall ; or his unworthy ſubject (the Writer) re-enter his Deanery.

*NB. Since people's Loyalty and Allegiance can never be Hearty to that Prince, for whom they do not Heartily pray. And as certaine it is, that People can never Heartily pray for their lawfull Prince, ſo long as they can reconcile themſelves to the Devotions, which are ſolemnely in God's Houſe, even at the very Communion Table, & in reception of the holy Myſteries; offer'd up to Heaven for the proſperity of his Enimies, & Deposer. Whereto all ſay, *Amen*, in the very act of Communicating, tho they do it not with their mouthes, at any other time. For by that Sacred act of theirs (this Sacrament, as well as the other, being a Seale) they do approve of the whole new Religious Scheme of Hypocriſy, even of the very deſign & performane it ſelfe of deposing, keeping out, and extirpating, if it were poſſible, the rightfull Owner, and his Poſterity. Which, to be done by people, that pretend to retaine in their hearts love for their Bamsht King, the Authour conceives no better than a mere Gally-Moffry of Religion. And that if this be not *Halting betwixt God & Baal*, he knows not what is.

But what talk, noiſe, & diſturbance, theſe poſitive concluſions, contrary to the Genius, & current of the Times, may occaſion, he is, ſufficiently ſenſible; as hee alſo is, that the prevention of men's talk would be too dearly purchas'd by the loſs of his innocency. The Deane then would have all remember that hee hath allready declar'd, that the thoughts of Mortality, and a more ſerious preparation than ordinary for an other World, hath incited him to go through with the attempt in hand, to the perfect unburthenning of his Conſcience; and that hee dares not any longer, (in ſuch perillous times) trifle with God and his Soule, *putting off* a work of ſo high importance *from day to day*.

Hee is not apprehenſive, that reproach, or opprobrious words will create any diſturbance to him in the Grave; But comforts himſelfe that an Act of vertue, & Chriſtian charity to the ſoules of his country-men & fellow-ſubjects (as hee beleives without any doubt this to be) will have a ſweet Odour, & Edify the living, when he is in the duſt; and contribute to

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the increase of that felicity & Glory, which hee hopes to attaine by the assistance of Gods grace, & through the all sufficient merits of his Saviour JESUS-CHRIST; who teacheth him, by the mouth of his Apostle, in the new Testament, *to honour* (without exceptions) *his King*, as well as *feare God*; as the holy spirit doth, in the old, that he must *not run with a Multitude to do evill*. And being thus taught of God, he is, (without regard to humane Policy learnt by the Precepts of men) firmly resolved (by the aid of the Holy Ghost) to endeavour to persevere, as well as he is able, in unblemish'd Loyalty to his Prince; and by the Uniforme practise of that *pure and undefiled religion*, which hee hath ever profess'd, to keep himselfe unspotted from the world: Being as willing to sacrifice his Reputation & life, as hee hath his Preferment; to maintaine that righteous Cause hee suffers for, and for the Common good, & true spirituall advantage of his Christian Brethren & fellow-Subjects [rightly inform'd or deluded] in the three Kingdoms. For whom hee is more heartly concern'd & greiv'd (considering what an unsupportable load of guilt and Misery they lye under) than hee is for the loss of his Possessions.

Which is all that the Authour hath in his mind, at thi-instant, to advertise the Reader of; saving that hee hath endeavour'd all a long, so far as hee could with fidelity and justice to the cause hee ownes, & the other hee opposes, to avoid unchristian reproaches & biting expresions; He himselfe never delighing in bitter invectives, nor liking them in Others.

FINIS.

SOLI DEO GLORIA.

FINIS.

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Part of a Letter of Dean Granville's, transcribed from the Original written by himself.

Corbeil Nov. 20. 1702.

So soon as I receiv'd on the ninth Instant, yours of the first of last month, at my Return home, with a Seasonable Supply of 20, I hasten'd away a letter of thanks calculated for the View of the Adm^r as you hinted, and written as well as I could in evill humour & circumstances; and I design'd very Speedily after to have written you for your own Eye a large one with reflections on a Multitude of things, wch much trouble my mind, relating to my present and future Circumstances as well as past ones; But having but lately recover'd my Eyes spoil'd by over imploying, and lost my Secretary, for ..... Expedition the first day after my arrival, when I had more business of writing on my hands than I could go thorow, I have delay'd post after post (having you know too dilatory a Nature) till this day, when I set my self in a posture to write you a terrible long letter with minutes before me containing matter enough to fill three or four Sheets, and had very likely occasion'd you the trouble of perusing at least a Couple. But I am likely to be prevented by a new Infirmity I begin to feel in my Body from finishing and sending you one whole one. I do just now begin to feel a pain in my Reins, wch much disturbs me. I hope it is only a touch of the Rheumatism occasion'd by bending my Body after sitting long at my Desk, and will soon pass away. But if it should prove instead of a New, an old Distemper, I mean the Sciatica, wch I had about 15 days three years ago, it will much afflict me, having no Man Servant nor Mankind in my house with me, my Family wch last Winter with my self during my Restraint consisted of 5 persons (M^r. Cook & Son, an old and a young Woman) being reduced to one, that is to say my young Woman whom I have bred up from a Child, who will perchance be put to her trumps more than I, if my Indisposition come to a Sciatica, and disable me to turn in my Bed, as my last fit did, and created trouble enough to my old Woman & my man Jonas assisted with the Gentlewoman of the House, when I did eat or drink. For it's a mighty modest Shamefac'd Girl, tho She will readily do I know all that lies in her power to help me. But if it should please God that it M^r. be so, my Comfort is, that I live among kind Neighbours, very Charitable & ready to do good offices to my Body and to my Soul too, wch is Charity mistaken & more than I desire; And wch is al-

present a great burden to me, & the heaviest I undergo. For tho' I have hitherto escaped this troublesome application very well from the Priests of the Town, who are civil well bred people, no Bigots; yet since their gaining a certain great Lord whereof I suppose Mr. Cook has informed you, to their party, they begin to fall upon me poor Man very unmercifully, hoping that since they have overborn the chief Laick, they shall over power the first Ecclesiastick. This occasions me to write tho' I will be drawn into no formal dispute, beyond my Strength, and robs me of much time; For I cannot be so rude as not to return any Answer at all to the Letters and papers they send me with civility and good meaning, however their Zeal be ill — grounded; and proves to be a kind of persecution, as Father Touchets was to you about 30. years ago Since at St. Omers. I do therefore for the Honour of my Family, descended from their Noble Founder and Benefactor, like a Gentleman receive their Visits as well as papers, behaving my self remembring I have a Sword by my Side, like a Cavalier rather than Divine, thrusting by their ~~Logical~~ Subtle Logical argumentations as well as I can having never been good at such kind of fighting, and besides this being no Country for it. I shew an aversion to all disputes, and take no part willingly but that of an Inquirer, asking questions, and if they let me alone here, I am hard enough for them all, Since a Fool can ask more questions than a Wise Man can answer. This intercourse that is unhappily begun betwixt me and Roman Priests here and elsewhere, is not like I am afraid to conclude, tho' I add no Fuel to their Fire, but labour to extinguish their Zeal. And my trouble is much encreas'd by a necessity of keeping Copies of all I write; and to Copy fair my own writings wch are horridly blotted and interlin'd is death to me, or at best it extreamly hurts my Eyes. This with the personal application by way of Letters, wch hath been long incumbent on me, to my Scattered Scambling, and Sometimes Scabby-Sheep, together with other necessary writing, relating to my Study as well as temporall affairs, creates an absolute necessity for the Comfort of my life and preservation of my health to procure some person to live with me, that is able to discharge the office of an Amanuensis, & understands French & English as well as Latin. And becomes more necessary to me than to most, because I have an incurable infirmity of Prolixity in all even my best writings, if any deserve the name; and to analize and abridge w. be alone great Service to me. Your Godson, as well as my old Amanuensis Mr. Smith, had a Special Talent of doing this,

The rest is wanting

This I presume was to Sr. Geo. Wheeler, I am not sure.

Dear Sr

Dr Jeinbin being willing to be the Bearer of this trouble, & you having encouraged me to give it you, I have this favor to beg of you. Mr Kenyon had some Letters &c: of Dr Grenvill's, printed where the Dr dyd: They principally concern the Church of Durham, for wch reason I am desirous to have 'em, if Mr Kenyon be willing to part with 'em, & if I know any way of being thankfull. The whole matter I submit to you, either to alb 'em or let 'em alone.

With my service to your Lady, my good Cosin, I am

Dear Sr

your Oblig: Humb: Serv:

Tho: Baker

I wish you could perswade the Bearer to print his Sermon, you would do an acceptable Service.